AN

EXTRACT

OUT OF

PETER,

Late Lord Bishop of ELY's

Paschal or Lent-Fast

Apostolical and Perpetual, concerning the Reasonableness and Equity of the Holy, Ancient, and Sacred Observation thereof.

When the Bridegroom is taken from you, then shall ye Fast. St. Luke 5. v. 35.

Is not this the Fast that I have chosen? to loose the bands of Wickedness, to undoe heavy Burthens, and to let the oppressed go free. Isa. 58. v. 6.

Is not this to deal thy Bread to the Hungry, and that thou bring the Poor that are cast out to thy House; when thou seest the Naked, that thou cover him, and that thou hide not thy self from thine own flesh? Isa. 58. 6. 7.

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ADVERTISEMENT.

THere is lately Publiſhed by *Randal Taylor* a Book, Entituled, *A Companion in Solitude*; being a Manual of Prayers, ſeven ſheets ſtitched in large Paper, Price ſix Pence.

THE Apostolical Observation OF THE Lent-Fast.

REpentance is a change of the Mind, a forsaking of Sin, and the immediate beginning of a new Life; and in order to this, Fasting is a very necessary means to assist every Man in the performance of it, for this directs a Man to find the true way to the pleasure of the mind, which far surpasses all temporal pleasures, either of the Flesh or Will. God gives infinitely greater delights to the minds of Christian Men, than to any other Society in the World; he fills the Understanding and Wills of Men with great Knowledg and Wisdom; for Man's Understanding and Will receives much greater gifts of Blessings, than his Senses and Appetite are capable of receiving; for these can only be satisfied with sense, but the former with unspeakable Pleasure: The Understanding and Will are capable of infinitely, more satisfying delights, than the sensual part of Man is capable of enjoying; therefore greater and sweeter are the delights of the Soul than of the Body; for infinitely sweet and comfortable will be the delights that we shall find in our Father's House; and these God is pleased to convey to Men by the Stewards and Governours of his House, his holy Ministers, who pronounce Blessings to his People, in his Name, who at the same time is pleased to open his Treasury, and impart to Men

his divine Rays, and fills their Spirits and Wills with Intellectual Knowledge, by which he renews and refreshes their Spirits with Power and Might in their inward Man, and makes them effectual by his mighty Goodness co-operating in their Souls, and this fills them with the newness of the Spirit, 2 *Cor.* 3. 17. and makes them deny themselves their lawfull Recreations and refreshments, in order to their future well-being, and their present felicity; for so it pleased God to deal with Men, who deny themselves some of the pleasures of this life, to afford them the longer to them, if for no other reason, yet for the sake of Moderation it self: For this is a good means to sanctifie Mens Bodies and Minds, and it brings much advantage to the whole Man; those consequently follow the Observation of God's holy Rule, that Wisdom have prescribed Men; so saith Christ to his Disciples, *When the Bridegroom is taken from you, then shall you fast*, which seems to be a Command, St. *Luke* 5.35. and in them to all succeeding Ages. And thus Fasting issues forth from the Fountain of divine Appointment; for there is no doubt but the Holy Fast and Observation of *Lent*, was consecrated and contrived by the Holy Ghost, sending his Holy influences upon the Princes of the Church, that Men should begin the Rules of Vertue and Piety with the observation of Holy Fasting; for this the Apostolical Fathers did subume as a thing very necessary and convenient, in order to many excellent ends, as well for the health of our Bodys as our Souls, that more heavenly part of our Being; for the Holy Fast of *Lent* is not of humane Invention, but of divine Authority; and it is Mystical, not Presumptive; for on *Ash-Wednesday* it is appointed, that we begin with Solemn Devotion the Number of our Forty Days Fast, consecrated by the Universal Church of Antient Ages: For in Forty Days and Nights, Rain was poured forth from Heaven, to expiate the Earth; consider we therefore, that number which both then opened Heaven for ablution of the Earth, and now to all the World, opens the Fountain of Baptism, wont more chiefly to be celebrated the night

night next before *Easter*, for the renewing of the Nation; therefore Fasting, if rightly performed, preventeth the future Sentence of Death, and while the sinner is humbled, the sin is consumed; for while he inflicts on himself the outward affliction of voluntary severity, the wrath of dreadfull Judgment is appeased, saith the Antient Writers; for so a little pains, if the heart be sincere, dissolveth great sins, which Eternal Burnings otherways could scarce consume; for by this God's goodness enables Men to fight the good Fight of Faith, and gain the Victory, for these good Exercises enables Men to keep themselves by God's Mercies in pure Chastity through the little course of their whole life: By these means God is pleased to aray Men with the light of Purity, and with the White Garment of Alms-Deeds, which adorns Men with Heavenly and Spiritual Vertues, and makes them bright by the exercises of that rich Pearl, Prayer, which if it be joined with Watchings and Fastings, it is of great force to bring down Blessings from Heaven, and causes Men to dwell at home in Peace, and converse abroad in Unity and religious Love, with a free and quiet Conscience, which makes Men worthy to come with good minds to the Table of the Lord, and to partake of his Body and Bloud not to Condemnation, but to Health and Salvation: And this worthiness may be obtained by a good mind and a good life, Alms and Fasting, all which are excellent good Expedients to further our Salvation, for every one of these helps are good Expedients to fit our Souls for endless Bliss; for whosoever is wisely qualified for this, is always capable of doing a double good, and this double or twofold good, qualifies the Man, and makes him purified with divine goodness, by which the gifts of Vertue are conferred upon their Souls, and fills their Minds with the Spirit of Chearfulness to perform all the Acts and Duties of Religion with Pleasure, Satisfaction, and Joy: For the emptiness of the body adds Elevation to the Soul, and assists Men in that great Work of overcoming and contemning the Flesh; for fasting heals the nature and the

mind; therefore it is good to keep fixed Faſts, and occaſional both, ſeeing it is ſo good a means and help, both to the Body and the Soul, in order to both their future well-being; therefore let all our Hearts concur, join, and meet together in this holy Act of Faſting and Mortification; for theſe good purpoſes diſturb the evil Spirits, to whom our Sanctification is a puniſhment, becauſe they are vanquiſhed from us by it, and that more particularly, when the whole body of the People all join together in this holy Exerciſe. And if to our Faſting we join our Alms, Repentance, Faith, and all other Acts of true Piety, then they are of great force and power to prevail with God for a three-fold Bleſſing upon the Nations; Who then that is wiſe and good would not deny themſelves both Food, and Pleaſure, and Reſt, ſince by theſe means we may prevail for a bleſſing upon the whole World? For ſince our ſins have made us unworthy of God's good Creatures, what can we do better than voluntarily deny our ſelves, ſeeing by this means we may make a kind of an attonement for them, for this is a due confeſſion that we juſtly ſuffer for our ſins, for the voluntary denying our ſelves Food and Ornaments, is a good means to keep the Soul humble; for if this we doe, we, with thoſe in the 2 *Chron.* 12. 5. 7. humble our ſelves, and ſay, the Lord is righteous for theſe excellent expedients take our hearts off from the love of the World, while we ſtand ſo long by our own Counſel ſequeſtered from the contents and enjoyments of the World, by baniſhing our ſelves from them. For in this happy Poſture, the mind hath better leiſure, temper, and ſecurity to make a truer Judgment and eſtimate of the exellencies of heavenly things, and of the true Bread which indures to everlaſting life; this likewiſe creates in Men a holy Sorrow for all their ſins paſt, and a holy Anger and Indignation at themſelves, with a holy fear of God's Judgments, with a moſt bitter Hatred and Deteſtation of all their evil dealings; for ſelf-affliction is a good Witneſs that we do utterly renounce every evil thought and work, for by thus ſmarting for

our

our sins, it is much to be hoped that we shall utterly forsake all Pleasure and Delights in them; let us therefore humble our selves that God may not destroy us, 2 *Chron.* 12. 7, 9. verses, *And God will lift us up*, St. *James*, 4. 10. that the righteous Lord may say to us, I will not destroy them, but grant them a full and happy deliverance, for God's ways are higher and better and more excellent by infinite then Man's, and he is most faithfull and good in all his Promises; may we therefore be afflicted and mourn for our disobedience to our Lord, who is always willing and ready to be good to us beyond our desires or deserts, *James* 4. v. 9. May we then deny our Bodies of Food, and our Souls from every evil thing, and what we deny our Bodys, let us therewith feed the Poor, that their Souls may beg a Blessing from God for us, for this is doing justly to them; for so saith the Wise Man, *Prov.* 3. 27. *Withhold not good from him to whom it is due, when it is in the Power of thy hand to give it*; where this great King speaks of something that we are to give, and yet he calls it the Poors due. Be pleased to hear *Origen* speak concerning this, I will shew (saith he) what manner of fast ye ought to Fast. First, Fast from all Sin, feed not any way your Malice, feast not your selves with any Pleasures, nor warm your selves with any Luxury; yet this we speak not to let loose the reigns of Christian Chastity gained by Abstinence, for we have the days of *Lent* consecrated to Fasting. St. *Chrisostom* also makes the same Judgment concerning the observation of *Lent*, and we know what *Isaiah* saith concerning Fasting; *Is not this the Fast that I have chosen, to deal your Bread to the Hungry, and to unloose the heavy Burthens, and to let the oppressed go free*, Isa. 58. v. 6. and this is the word of the Lord by the Mouth of the Prophet, for this is the way to keep your selves through God's help in Purity, that in the holy Solemity of *Easter*, you being cloathed with the Light of Purity, and made clean, and white by Alms, and adorned with Prayers and with Watchings and Fastings, as with certain Heavenly and Spiritual Pearls, and being at peace not only with

your

your Friends, but also with your Enemies, approaching with a free and quiet Conscience to the Table of the Lord, we may receive his Body and Bloud not to Judgment, but to our spiritual remedy and healing; for this is that which Christ hath prepared and mingled for us; for this is the true Fast to shew it by our Works, *James* 2. v. 17. that is to search for the poor and good, and shew them Mercy by relieving their Bodies, and comforting their Souls; for this, together with Fasting from all sin, may dissolve the indeclinable wrath gone out against our Nation. For if Men will but change their lives, and become truly good, God will also change his purposes, and not bring the evil upon them, as in the case of the *Ninevites*, Jona 3. 5, 8, 9. and *Ahab*, 1 *King* 21. 27. *Let not then thy Mouth only fast, but also thine Eye, thine Ear, thy Feet, thy Hands, and all the members of thy Body; let thy Hands fast from Rapin and Injury, thy Feet from running to unlawfull Sights, and thine Eye fast from busie beholding of Beauties*, that in all things you may approve your selves pure, 1 *Cor.* 7. 9. By purifying your hearts, *James* 4. 9, 10. *Be afflicted and mourn, fast and weep, and for your humbling of your selves in the sight of God, he will lift you up and give you comfort.*

2. Abstinence from Flesh and Wine in the time of *Lent* hath been observed by almost all Catholicks and Christians for the Souls humbling, and the Bodies chastising, that we may no longer remain Spiritless, but be enlivened by Fasting, Alms, and Prayers, the nimble Wings of true Piety and Devotion, by which our Minds are humbled, and our Spirits made truly sensible of our past Guilt; so as to confess and forsake them, which is the only thing that can entitle the sinner to obtain his Pardon for them, and receive of God's full and free grace to purifie our Vessels, that we may discern our selves aright, and judge our selves for our sins; that we may not be condemned with the rebellious World, and fly the Pestilence of Hypocrisie, which of Remedies themselves create Diseases, and instead of Medicine, become Sickness, which turns Holiness into a Crime, Propitiation it self into Guilt,

For

For Hypocriſie by a cruel Art cuts aſunder Vertues by the edge of Vertue, ſlays Faſtings by Faſtings, evacuates Prayer by Prayer, and beats down Alms by a falacious way of giving Alms; for Hypocriſie whilſt it ſeeks to captivate the eyes of Men, is it ſelf lead captive by the eyes; Faſting twice in the week, in a Man like the Phariſee is unprofitable, but in a Man humbly faithfull, and faithfully humble, is Religious. May, we therefore adhear to the ſtudy of true vertue, and deſire God to purge from us all Vice, and waſh away all our filth in the pure Bloud of his dear Son, and in order hereunto, let us humble our Souls with Faſtings, for this, with Alms and Prayers, extinguiſhes Vice, renders Bodies chaſte and Hearts pure, gives peace to the Members, and quiet to the mind, and makes Mens Bodies (naturally like Beaſts) to become the Temple of the Holy Ghoſt; for Faſting changes humane Brutes into Chriſtians, and makes the Man become as it were an Angel; by theſe *Elias* knew not Death, but leaves the Earth, abides with Angels, lives with God, and though a Stranger and afflicted in his life, yet, when he had left the Earth poſſes the manſions of Heaven; for Faſting is the Watch-Tower of God, and lifts Men up to Heaven. It is the Engine of Faith and the ſupport of hope, then is weakneſs become ſtrong when the Fleſh is leſſened by Faſting, and the Soul farned with Purity; Faſting was enjoyned the Prophet *Samuel*, who himſelf was the gift of Faſting, 1 *Sam.* 1. 7, 8. Whatſoever came of the Vine, he was not to drink Wine, no nor yet ſtrong Liquor, 1 *Sam* 1. 28. Faſting begets Prophets, ſtrenthens mighty Men, makes wiſe Law-givers, for God preſcribed *Samſon* an order of Faſting before he was born, *Judges* 12. 4, 5, 7, 14. and to his Mother a faſt for his ſake while he ſhould be in her Womb, neither had the wiſe *Daniel* ſeen the Viſion of God, had not Faſting rendered his Soul bright and pure, *Dan.* 9. 22, 23. That Man of deſire who faſted full three Weeks, and caught even the hungury Lyons to faſt; nay, Faſting was commanded yet more early, for even to *Adam* it was

ſaid,

said, *Of this thou shalt not eat*, Gen. 2. 17. which was a sort of Fast prescribed, for so say the Antient Fathers, that God prescribed some sort of Fasting to man so soon as he was created as a guard to innocency (it self) and the first Tryal of man's obedience, and if Fasting was necessary in *Paradise*, much more out of *Paradise*; If this Physick was usefull before our wound, much more after it; whilst though Temperance the pleasure of the outward man, is denyed, the wisdom of the inward man is strengthened; for there is not that vigor of heart under a load of Meat, which is under the lightsomness of Fasting, and by Fasting the Flesh is governed by the Judgment of the mind, and the mind preserved pure and chast by the grace and help of God. For Fasting hath ever been the Diet of Vertue, for from abstinence do proceed chaste Thoughts, reasonable Wills, salutary Counsels, and by voluntary Affliction the Flesh dies unto Lust, and the Spirit is renewed unto Vertue. Fasting gives victory against Concupiscence, repells Temptations, takes down Pride, mitigates Anger, nourishes the Affections of Good-will unto the Maturity of entire Vertue; this was the Opinion of many Latin Fathers, and of the Greek also. Fasting is the Sympathy of Reason, the purity of Heart, the mother of Health, the Scool-Master of Youth, the ornament of the Elder, an excellent preservative of the Soul, the body's Armour-bearer, the weapons of gallant Men, the exercise of Spiritual Wrestlers, the decency of the City, the quiet of the Court, the peace of the House. There are Angels which in every Church write all those that fast in the Book of Life, neither dare the evil Spirits doe ought against such as fast; and the Angels, the Guardians of our Life, do with more studious labour abide with such which have purified their Souls with Fastings, for Fasting makes the young man sober Minded, the old man Grave and Reverend, the most fit dress for Women, a Bridle for those who are in the flour of their Age, the custody of Marriage, the nurse of Virginity. It reforms on a sudden all the City, and makes all the People in an orderly appearance,

pearance, may we therefore receve this nurſe of all good Order, the mother of Sincerity, and the harbinger of Good-will from above. Faſting is the flour of Temperance, the chaſtiſement of Intemperance, the exerciſe of corrective Juſtice on our ſelves, the cutting off occaſion of injuſtice in others, the underſtandings Clearneſs, the wills Emendation; it is the Body of Piety which ſerves the Soul and Spirit of inward Godlineſs; not that Faſting ſhould be thought to be given to God for ſatisfaction to his Juſtice, in lieu of eternal puniſhment; that Chriſt only could and did ſatisfie for, that's a debt which the Bridegroom alone could and did ſatisfie for his Spouſe, and the Children of his Bride-chamber, and all who are called to the Marriage Supper of the Lamb, he hath done it alone, and of his People there was none with him, for when there was none beſides to help, his own Arm brought Salvation: *And he hath troden the Wine-preſs alone*, Iſa. 63. 3.

Self affliction cannot ſatisfie the divine Juſtice for any offence, but the merits of Chriſt alone can doe that, but ſelf-affliction may in ſome caſes be adequate to the diverting temporal or eternal puniſhment, either of which God might or hapily would otherways have laid on us, even in ſome true degree penitent, that he well may and hath ſometimes inflicted even death it ſelf on his Children which were truly penitent: *For this cauſe many are ſick and weakly among you, and many are fallen aſleep*, 1 Cor. 11. 30. *And* David *beſought the Lord with Faſting, and went in and lay all Night on the Earth*, 2 Sam. 12. 16. and at other times he ſaith, *I wept and chaſtened my Soul with Faſting*, Pſal. 102. 4, 9. So *Daniel* ſtood trembling when the Angel ſaid unto him, *Fear not*, Daniel, *for from the firſt time that thou didſt ſet thy heart to conſider, and to chaſten thy ſelf before thy God, thy words are heard, and I am come to comfort thee*, Dan. 9. 21. *and* Dan. 10. 11, 12.

You have heard, or I will mention God's command in the Law, *Levit.* 10. 3. 9. *Ye ſhall afflict your Souls by Statute for ever*, Levit. 16. 2, 31. Deut. 5. 5. 6. and 9. and

and 5. 29. and 4. c. 6. 9. *Ye shall afflict your Souls on the ninth day of the Month at even, from even to even ye shall celebrate your rests. Whatsoever Soul it be that shall not be afflicted, in the same day ye shall be cut off from amongst his People*; and in *Exodus*, the Fight was managed against *Amalech* by the Prayers of *Moses*, and the Fast of the People untill the evening; these three holy Sisters, Prayers, Alms, and Fasting, are happiest when all three meet together, St. *Matt.* 6. *Acts* 10. But of these three is Prayer the eldest Daughter of Faith, *Rom.* 10. must always be present, and therefore never is out of our Power; either 1. Oral, or 2. Vertual, or 3. Mental Prayer at least; they which cannot give Alms may fast the more, and they which cannot fast should give the more Alms, yet all can Pray. Fasting disarms the Flesh, Alms wins Friends and Auxiliaries, Fasting overcomes Enemies and wins them to our aid; *Moses*'s hands lift up against the *Amalekites* through the might of the Spirit overcame the Enemy, Alms laids the Ship with precious substance sent before into another Country.† Prayer from the riches of God derives grace and strength upon our selves, to supply our wants Fastings, treads our Enemies under foot, and makes us willing to leave the Earth. Charity and Alms take our Brother by the hand, and raise him up; Prayer pearses the Clouds and enters into Heaven.

† *Page* 204 *of the Bishop of* Ely's *Paschal Fast upon* Lent, *Dr.* Gunning.

4. May we therefore doe as *Moses* did, *Deut.* 9. 18. 25. *I fell down upon my face before the Lord, as at the first forty days and forty nights, I did neither eat bread nor drink water, because of your sins*, and the Lord harkened unto me at that time also; I mean not that we should fast from all Diet, but humble and purifie our minds by Abstinence and Prayer, and Qualifie our Spirits, and make them fit for heaven by being heavenly disposed and vertuously inclined, by being clean and undefiled, and to this end we ought frequently to feed our Prayers with Fastings, and with Groans to utter them, for by how much thou spareſt

ſpareſt not thy ſelf, God will ſpare thee; for while the Author of ſin is afflicted and humbled, the ſin is conſumed. The inward Faſt of the mind is a ſorrowfulneſs of heart, deteſting and bewailing our ſinfull doings; may we therefore deny our ſelves lawfull Refreſhments by frequent Faſtings, for our having not denied our ſelves unlawfull deſires, it is but meet and right that we ſhould puniſh our ſelves for it; for whereas ſuperfluous Food awakens ſin, ſo Faſting awakens us to repentence, and ſhews us the way to root it out, that it may no longer dwell nor ſleep in us; let therefore ſober Faſting be our rule, for that is a true Enemy to all ſin, beſides when you are accuſtomed to Faſting, you will find it neither troubleſome nor difficult but eaſie; beſides, if it were, let me ask you whether you had rather be thus troubled by a little ſelf-affliction, or puniſhed for ever? May we therefore truly love the expedent Faſt of *Lent*, as being the Mother of all good, and of all true chearfulneſs, and by that wiſe diſcipline perfect holineſs in the true fear of God, *And cleanſe our ſelves from all filthineſs, both of fleſh and ſpirit*, 2 Cor. 7. 1. and ſo ſhall we perform a pure Faſt unto the Lord; but let us by no means conſume or enfeeble our Bodies by immoderate Faſtings, nor overweaken our ſelves by too much ſpending our ſelves by immoderate degrees of abſtinence; but let us uſe moderation and diſcretion in all things, *Phil.* 4. 5. For that is well pleaſing to the Lord, and never out of ſeaſon, that we may at no time thruſt our ſelves forth to the ſervices of Pleaſure, nor Spend our Strength in Vanity, nor yet grow ſlothfull by idleneſs, but let us accurately, judging what is needfull for our ſelves, behave our ſelves with diſcretion, that we may prepare our Bodies by conſtant ſtrength and vigor for good Actions by exerciſing of Good Counſel; then ſhall we be both nimble and active in the pleaſurable ſervices of our Lord and Maſter, and for our warrant of Faſting the Forty days of *Lent*, we have the example of *Moſes*, *Exod.* 24. 18. *Exod.* 34. 28. and *Elias*, 1 *King* 19. 8. and Chriſt himſelf St. *Matt.* 4. 2. *Mark.* 1. 12, 13. not that we ſhould pretend to doe as they

they did, for our Saviour was God as well as Man, and therefore it would be preſumption in us to attempt ſuch an undertaking; and the other two was inſpired Prophets of the Lord, and therefore able to doe much more than any now can pretend to doe, but the *Lent*-Seaſon is the Spiritual ſpring of our Souls, where Pleaſures do die, and Vertues bud forth and are in their flower, and the moſt pure beauty of Sobriety puts forth it ſelf; behold, the Faſt of *Lent* is at hand, pointing out to thee, the Spiritual Pool, which cures not one ſick Soul only in each Years returning, but a whole People: When God bid his Prophet *Ezekiel* to bear on his right ſide the iniquities of the Houſe of *Judah* forty days, I have appointed thee (ſaith God) each day for a year, *Ezek.* 4. 6. or as the Hebrews and your Margins have it, a day for a year, and behold I will lay bonds upon thee, and thou ſhalt not turn from that ſide, p. 161. of Dr. *Gunning*, late Lord Biſhop of *Ely*'s Paſchal Faſt.

It may be to us for our ſins, poſſibly each day for a million of Years, and we may well be patient of the bonds.

5. Then add to this that theſe forty days on this ſide *Eaſter* mourning for the Bridegroom's being taken from us, are anſwered by other forty, yea, fifty following *Eaſters* of joy for the Bridegrooms preſence returned. St. *Auguſtin Tractat* 17. in *Joan. Cum labore celebramus quadrageſimam ante Paſcha, cum lætitiâ vero tanquam acceptâ mercede quinquageſimam poſt Paſcha. With labour let us obſerve the Quadrageſimal, or forty days Faſt before* Eaſter, *but with Joy the fifty days Celebrity after* Eaſter; when we receive as it were a reward. (a) Forty days Faſt, at leaſt abſtinence from pleaſurable diet, in number, conſecrated by God in the Old and New Teſtament, in the Law by *Moſes*, in the Prophets by *Elias*, in the Goſpel by Chriſt; *Moſes* the Type of Chriſt's Mediatorſhip, *Elias* of his Aſcenſion, both the Figures of his forty days Faſt, and both they and only they appeared with him in Glory at this Transfiguration, St. *Mat.* 17. 3. *Moſes*, by whoſe mediatory hand the Law was given, yet faſted forty days, *Elias* who did not trouble *Iſrael*, but

but was jealous for the Lord of *Hosts*, yet fasted forty days, and troubled his own flesh; the Lord who knew no sin, yet fasted forty days; and thou, who art a sinner, wilt not thou fast? the Lord fasted wholly, and wilt not thou observe the moderate fast of *Lent*, saith St. *Ambrose*? we have sined, and forty days was the number (of days) of Gods Judgments on the old World by Water for sin, forty days Fast the second time *Moses* undertook to ask Pardon, *Deut.* 9. 9. *Exod.* 34. 28. for the Peoples sin; forty Years the People of *Israel* bare their Iniquities in the Wilderness, *Numb.* 14. Forty days Fast like the forty stripes appointed by God for the offenders, *Deut.* 25. 3. Forty days the space God gave *Nineve* to repent of their sins, and to divert the denounced destruction, the spies sent by God, returned from the search of the Land of *Canaan* after forty days, *Numb.* 13. 25. and brought of the fruit of the Land, to shew us that we should walk circumspectly in the Land of our Pilgrimage with care and fear, 2 *Cor.* 7. 11. Then shall we return with the clusters of Grapes, the Wine of Angels, the Body and Bloud of Christ, a happy Type of our eternal well-being; thus the deluge of Water was a Type as of our Baptism, so of the holy Fast of *Lent*, may we therefore use our diligence according to our poor measure, and yet after all, we have need to wrap our faces with *Elias*, in a Mantle, before we approach his presence in the Holy Communion at the great Feast of *Easter*. St. *Basil* will tell you that there was no Island nor Country in the World where this Fast was not heard, for saith he, every City and Nation have heard the fame thereof and observed it, nay, saith he, what Armies, Merchants, Marriners and Travellers are there that have not heard of this famous custom of the true observation of *Lent*, that tends so much to the fitting our Souls in order to our Salvation? May we therefore with joy receive this pious custom, which composes every City, People, and House, and supplies them with Quiet, Peace, and Concord, Unity, and Love; let none therefore exempt himself from the number of Fasters, in which every degree Nation and

Age

Age of men are engaged; for there is not any dignity almoſt whatſoever, but have been engaged in this honourable combate, that is, ſo powerfull and prevelent to obtain mercy from God; beſides, Faſting is peace to the Body, comlineſs to the Limbs, the ſtrength of Mind, the vigour of Souls, a wall of Chaſtity, a defence to Purity, a city of Sanctity, the mother of Health, will every one find it that ſearches narrowly into this matter; for it gives to Men a good habit of body, and ſuplies them with an humble heart and a lowly ſpirit, for theſe naturally ariſe from Faſtings, by which the Devils Temptations are weakned, this may appear from the three Children who did eat Puſſe and drink Water, and yet their continuance appeared fairer, and they were fatter in fleſh than all the Children that did eat the Kings meal, *Dan.* 1. 12. 14. And every man that uſes this cuſtom and rule, will find that by it his Fleſh is ſubdued to his Spirit, and his Spirit to the good motions of God, who gives liberally to every Man, and upbraideth not.

Now Faſting humbles the Pride of mens hearts, but ſome will object againſt Faſting, becauſe it is commanded, but it may be anſwered; that for that Reaſon there is a double need of the Faſt to teach Men humility as well as denial of their Appetites, to teach them to regard both the Bridegroom and the Bride, God our Father, and the Church our Mother, for Chriſt ſhews that in the time to come, they might be obliged to faſt, for he hath ſaid that he would impower them with ſtrength to undergoe it with pleaſure, though yet it is left to be embraced by every mans free choice which his Devotion preſcribes to him; now faſting is to be obſerved by a dry or ſtricter diet, but on the Lord's day. The holy Catholick Church doth not faſt, but on the firſt Sunday in *Lent*, only as you may ſee the Church hath appointed in her Rubrick, in her Tables for Rules, for moveable Faſting and Feaſting days, and the days of *Lent* or abſtinence; but on the ſix Paſchal days, *viz.* the great Week before *Eaſter*, Faſting hath been more eſpecially obſerved yea commanded very early, even by the Apoſtles themſelves.

Sect

selves, that on that great Week nothing at all, or only Bread and Water should be received. But to prescribe under one and the same rule to all that are exercised in Piety, is a thing impossible, for one Measure is sufficient to one, an other rule to an other, according to the Habit and Constitution, or Need of the Body, for one Man hath need of more and stronger Food, because of his Labour; and therefore the rule of Abstinence is best measured according to the Power of every ones Body; and for Minds likewise, the Church well knows, that there will be in all Ages some Babes in Christ, some Young Men, and some Fathers, some Buds, some Blossoms, some ripe Fruits; for some Men God inlightens with the seven fould Light of the holy Ghost, after the manner of the Candle-sticks with its seven Lamps upon the Boul, *Zech.* 4. 2. God gives great Measures of his Grace and Vertues to some Men, that they may overcome all vice and flourish, and grow strong in Vertues as *Anna*, in the Gospel, that holy Pattern of Widowhood, *Luk.* 2. 36, 38. who was a Prophetis, and a Widow, about 84 Years of Age, whereof she lived 7 only with one only Husband from her Virginity, and departed not from the Temple, but served God with Fastings and Prayer Night and Day. But were her Fasts only Providential, Extraordinary, and Occasional, or were they Superstitious? Were they not a regular Set holy Discipline of Fasting? But perhaps you'll say that she prescribed this Set Fast to her self; its true, it is very probable she did, and why may not the Church of God a more devout Virgin, yet than she a Widow, prescribe to her self thus in like manner for good purposes; for there stands in the Door of the Gospel the Fast of *Anna*, the Daughter of *Phanuel*. So *Judath* was much spent by frequent Fastings, who Fasted and put away her Ornaments, because it was to serve her People, and to work that great

Deliverance for *Israel*, after which she mourned the greater part of her Life; and thus sought the advent of our Lord more than lament the Death of her Husband; for our Lord was also their Bridegroom before his coming in the Flesh, as well as he is now ours. May we therefore imitate these holy Persons, *Judah* from the Hebrew History, and *Anna*, the Daughter of *Phaneuel*, from the clarity of the Gospel, who was vacant Nights and Days in the Temple; and by Fasting and Prayer preserved the Treasure of her Chastity. Vertue and Chastity preserves Innocency, and destroys Guilt, beheads Lust, and stifles Sin in its first Bearth and Motion, and adorns our Souls with Heavenly mindedness, a far better Ornament than all the gallant Dresses of this World; and thus a Life spent in Fasting fills the Mind with unvaliable Treasures, and makes People that grow in Age be no way decriped in Piety, nor be infebled in Spirit, but serve God sincerely, though it be but with inbecility of Body, yet it may be by magnanimity of Vertue: Such a Person was *Cornelos*, in his ordinary Piety, as is most probable by his Fasting till the Ninth Hour, *Acts* 10. 3. Who as he was a devout Person, and in Prayer to God continually, so was he rich in Alms to necessitous People, and austere in the Sobriety of his own Body; he was Fasting until the Ninth Hour, and Praying at the Ninth Hour, one of the usual Hours of Prayer with Gods People, *Acts* 3. 1. *Daniel* 9. 2. because that Hour he usually set a part to pray, he therefore was Fasting to that Hour. Our Three a Clock in the Afternoon, whence our Church have measured her Stations of *Wednesdays* and *Fridays* Fast, and you have above the Answer of the good Angel to *Cornelos*, *Acts* 10. And so St. *John* Fasted whose Food was such only as the Wilderness set before him; for holy Church and holy Gospel tells us, That he came neither Eat-

ing, nor Drinking: He Fasted not only Forty Days, but almost all his Life, for he feed upon little besides Herbs, Locus, and wild Honey. And that we should Fast, is the Doctrine of the Prophets and Apostles; thus we are Admonished to Fast Forty Days, this the Law whose Person *Moses* bare, this the Prophets whose Person *Elias* sustained, this the Lord himself Admonisheth, who as receiving Witness from the Law and the Prophets, shined forth in the midst betwixt those two in the Mount; the Three Descipels beholding with Astonishment: And if *Solomon* were Wise, who saith, there is a Time and Season for every thing, Why not for Fasting too, seeing that Fasting is the Enemy of Wickedness? May we therefore call all the Lovers of Godliness to this Annual Combite, for you may remember the Prophets saying, *Joel* 2. in the Epistle for *Ash-Wednesday*, Blow the Trumpet in *Sion*, sanctifie a Fast.

6*ly*. But some may say were not these commanded' then we could keep them? But to this may be replied, How can they be set free, or commanded to be celibrated by the Publick? *viz*. The whole Church, without a set time prescribed and commanded also by the Governours thereof to agree about the Time and Place to joyn all in the same unanimous Bond of Love and Discipline: And therefore necessary is it to have a certain prescription to Over-rule and Guide them in this matter; for doubtless the Church have a Power to determine both the Time and Place. And they which give her least do (or may) grant her this which is so confessedly a Duty; yea they grant this to themselves, who denigh it to the Catholick Church: Was the Fast of the *Ninivites* less accepted of the King of Heaven, or less Powerful for their Deliverance from the Wroth then impendent, because proclaimed by the Decree of the King of *Niniveth* and his Nobles, *Jonah* 3. 7. *So Jehoshaphat* of that

hoshaphat, 2 *Cro.* 20. 3 4 or was the Fast of the *Rechbites*, *Jer.* 35. 6. Abstaining through so many Generations by a perpetual Fast from Wine, though no where commanded by God, but in Obedience to their Fathers Prehebition; less approved, yea or rewarded by Gods especial Promise, because commanded by *Joanabab* their Father, *Jer.* 35. 14, 16, 18, 19. And as for our Fast of Lent, it have been observed in *Africa*, in *Asia*, and in *Egypt*, in *Italy*, and *France*, and almost throughout all Nations and Tongues, and wheresoever the Church of Christ is defused, even in those Nations where St. *Peter* and St. *Paul* lived, and its thought were Martyred and Buried, and in the Ecclesiastical Laws of Kings. If any one shall violate the Fast of Lent, which ought to be Celibrated, he shall make double satisfaction: And *Ercombertus*, one of our English Kings, also commanded the *Quadragesima* Fast to be observed by his Royal Authority, *A. D.* 640. which least any one should lightly condemn, he Decreed against the Transgressors, that they are worthy of compitent Punishment. It is then Decreed that none presume to neglect the time of Fastings, but that every Year the People be advertised before the begining of Lent, that so they may know and and observe the Rules and Fast of the holy Church: So much for our own Country. In Ancient Ages,

* *Page* 119. *Of Ely's Paschal-Fast.*

* The Spring Fast we keep in Lent, The Summer Fast in *Whitsun* Week, The Autumn-Fast in the Month of *September*, The Winter Fast in the Month of *December*, so that punctually the same Four *Ember* Weeks, or Fasts; and also the following solemn Ordinations are in those Four self same Seasons, and appointed Times, in the Church of *England*, which have been in the Church more then 1200 Years since; and therefore these things are not left as devoid of Divine

vine Precept, and yet not of Precept alone, but of Pious Counsel too; not as if those that did it not do sin, but they do infinitely better that do with *Wisdom* observe it. Thus many things are done of Counsel and Recommendation, which are not directly Precept; as for instance, such as was in the Christian Church from the Apostles times, the Stations of the Fourth and Sixth days of the Week (*Wednesdays* and *Fridays*) wont to be observed as a Fast unto the Ninth Hour; our Three a Clock in the Afternoon; *Cornelius*'s Fast: And Secondly, is some degree of the Extent of the Fast of *Lent*, as the Abstinence to be continued throughout forty days; but stricter and more rigorous is the Fast of the six days in the last great Week, the great days of the *Paschal* Fast, all which seems to have been even in the Church from the Apostles times, as Traditions Apostolical tell us. Now the Observation of the Ninth Hour, comes from the Lord's departure out of the World, or his giving up the Ghost, therefore they are in Sadness till the Ninth Hour, and then did partake of the Heavenly Refection; as the World was in Darkness, St. *Luke* 23. *ver.* 45. from the Sixth Hour till the Ninth, and then Light returned again; therefore let none accuse us for observing the Fourth and Sixth Days of the Week throughout the Year, besides the forty Days of *Lent*, and the four *Ember Weeks*; for on these Days and Seasons we have great Reason to Fast: For on the Fourth Day the Council was held for the Judging or the Betraying of our Lord, *&c.* and on the Sixth Day of the Week he was exalted up on the Cross at the Ninth Hour, where he hung Bleeding for our Sins three long Hours, that by his Innocency and Suffering we might be Saved. Be pleased then to hear *Epiphanius* telling you that Fasting was commanded from the Succors of the Apostles, the 69 Canon of the Apostolical Fathers, made by the Primitive Bishops, the early Successors of the Apostles. If any Bishop, Priest, or Deacon,

Reader, or Singer, Fast not the *Holy Lent*, or Fast not the Fourth or Sixth Days of the Week, let him be deprived, except he was hindred by Weakness of Body; and if a Laick, let him be separated; a Canon which might concern their times only, for now there is not that Reason for being so strict as that, for many Causes, &c. On the *Wednesday* and Eve of *Saturday* we are in Fasting unto the Ninth Hour. And as these days of Fasting be perform'd, and that which is written be fulfilled, that when the Bridegroom shall be taken from you, then shall ye Fast in those days. Who is there (say the Ancients, &c.) that doth not confess and agree in all the Climates of the World, that the fourth day and the Eve of *Saturday*, is defined a Fast in the Church (in most of *Europe*) but only on *Christmas-day*, on which our Lord was manifested in the Flesh, and made his first Appearance in this World? It is not lawful to Fast, though it fall out on the Fourth or Sixth Day of the Week; this was the practice of the purest Age of the Church, as hath been sufficiently proved from undeniable Authors, as saith the Bishop of *Ely* in his *Paschal* Fast, *Pag.* 107. even within the first 300 Years, and much nearer than that to the Apostles themselves, as may be shew'd from many Propositions. And

* *Bishop of* Ely's Paschal *Fast*, *Page* 443.

First, Our Lord saith they shall have time to Fast when I am gone, and strength to Fast when the Holy Ghost is come upon them, and therefore let none discourage nor frighten Men from this noble and excellent Duty, which will furnish them with pleasureable Minds, not to flee from it before they know it, or have tasted the pleasant Relish of it. For the true Use of this will bring Men in love with God's Service, the pleasure of which is so great that no Man that ever tasted the good of it could dislike it; therefore greatly are those to blame who put Men out of love with Goodness, and as much as in them

them lies, make them distaste it before they know it.

2*ly*. Fasting is an excellent Remedy to cure all the Diseases and Sins of the Soul, as I have before pre-alledged; but this comes to pass because Men live as if the World was the Peril and the Soul were the Prize, for want of adding one Virtue to another.

3*ly*. The Extension of the Fast, as to the Persons performing it; is either a Fast of the whole Catholick Church, as it were at one time performed by all Christians, or particular Fasts by particular Churches, or individual Fasts of single Persons.

4*ly*. There is a proper intire Fast until the Evening, 2 *Sam.* 1. ch. 12. verf. 1 *Sam.* 7. 6. and *Judges* 20. ch. 26. verf. and all the Children of *Israel*, *And all the People went up, and came into the House of God, and wept, and abode there before the Lord, and fasted that day until the Evening Oblation*. Such was *Daniel's* Fast joined with Supplication, with Sackcloth and Ashes, and continued until the Evening Oblation, *Dan.* 9. 3. 21. The Angel of God putteth this Period unto his Fast, as the Angel did to *Cornelius's* Fast, *Acts* 10. 3. Thus our present *Church* of *England*, for the most part Celebrates the Holy Sacrament, betwixt the Hours of Twelve and Three, even that holy Commemorative Sacrifice of the Holy Eucharist, or Feast of Thanksgiving, before their Evening Service.

5*ly*. As to the extent of Time, 'tis that which the *Greeks* call *Superpositio*, when they added to the Day the Evening following also, at least the time unto the *Cock-Crowing*; so did King *David*, 2 *Sam.* 12. 16. He *fasted a Fast, and went in and lay all night upon the Earth*.

6*ly*. There is a Fast of two days Continuance, such as it seems was in the Church by some, used, as their *Paschal* Fast, as *Irenæus* and *Dionysius* tell us; the two days of the Disciples Sorrow when their Master was taken from them; of which the Prophet

Hosea seems to have given some Intimation, *Hosea* 6. 2. *After two days he will revive us, and in the third day he will raise us up, and we shall live in his sight, then shall we know if we follow on to know the Lord. His going forth is prepared as the Morning*, vers. 3. So *Tertullian* also describeth the Churches more instant Exercise of Fasting, of those two Days of our Saviour's remaining in Death: Some pass them over continuing without Food, either wholly, or on each day to the next * Cock-Crowing, especially on those two great Days, *Good-Friday* and *Easter-Eve*; again others keep three Days Fast, *Wednesday*, *Friday* and *Saturday*; and others four Days, adding *Tuesday*, which makes it appear that all keep not that great *Week* alike, for some Fast all the six Days, and others according as their Strength will bear: The two or three days Fast we meet with in St. *Hierom*, in his Fifteenth Epistle of *Asella*, a very holy Virgin, as in all her life, she almost continued Fasting, abiding so sometimes two Days, sometimes three Days, Fasting; so especially in *Lent*, &c.

* *Our Saviour was denied by Peter, about the time of the Cock-Crowing.*

7ly. A three days Fast in the Old and New Testament is renowned, *Esther* 4. 16, 17. *Go gather together all the Jews which are found in* Shushan, *Fast ye for me, and neither eat nor drink three days Night nor Day; I also and my Maidens will Fast likewise*, &c. *So* Mordecai *went his way, and did according to all that* Esther *had commanded him.* Such as is supposed was also the *Ninevites* Fast of three Days. *Jonah* 3. 6, 7, 8, 9. And such was St. *Paul*'s Fast at his Conversion, Acts 9. 9. *And he was three days without sight, and did neither eat nor drink:* The same Fast we find of godly *Judith*, 2 *Maccab.* 13. 10. 12. That two days and this three days Fast, is by some religiously observed to God's Glory and the good of their

their Souls; and they do well that thus emulate it, who are not able to continue ſo long Faſting, join together ſo many days of Faſting, though taking ſome Food each Evening.

8*ly*. We hear of a five days Faſt in the other Weeks of *Lent*, every day but only the Lord's Day and *Saturday* excepted, on purpoſe, that by Eating thoſe two days we might hold out the better the other five, in conſideration of which, St. *Chryſoſtom* and St. *Baſil* ſpeak of a fifth Faſt, proclamed with intervals, that the Body may gain ſtrength to hold out all the other part of the whole *Lent*; but for this Reaſon they alſo add, Lay not in before hand five days Riot, as if you would avenge before hand the days of Faſt.

9*ly*. The next honourable Faſt is that of ſeven days, as that of the Men of *Jabeſh Gilead* for *Saul* and his Sons that faſted ſeven days, 1 *Sam.* 31. 13. Like *Joſeph*'s Mourning for his Father Seven Days, *Gen.* 50. 10. Like *as Ezekiel ſat with them of the Captivity, and remained aſtoniſhed ſeven days amongſt them: And it came to paſs at the end of ſeven days the Word of the Lord came unto him*, Ezek. 3. 15, 16. So as alſo *Job*'s three Friends having rent every one his Mantle, and ſprinkling Aſhes (or Duſt) upon their Heads, ſat down with them upon the Ground ſeven Days and ſeven Nights, and none ſpoke a word unto him, *Job* 2. 12, 13. Yea the Lord ſaid unto *Moſes* of *Miriam*, Numb. 12. 14. *If her Father had but ſpit in her Face, ſhould ſhe not be aſhamed ſeven days? let her be ſhut out of the Camp ſeven days*: Theſe ſeven days is anſwered by the Chriſtians whole Weeks Faſt in their great *Week*, except in that the great Feſtival of *Eaſter*, yea, even every weekly Lord's Day, have a greater Privilege of Exemption from Faſting, than the *Jewiſh* Sabbath then had. And thus much for this 9ly Faſt, but to this might be added,

10*ly*. All the Eves or Vigils of the moſt Renowned Saints, of which our Church have in her Rubrick or Calinder appoin[illegible]

That if the *Feast-day* fall on the *Monday*, then the Fast is to be observed on the *Saturday*, because the Lord's Day was never known to be a Day of Fasting in any Age, unless it be the first Lord's Day in *Lent*, for that is the only Resurrection-day on which the Church allows her Children to Fast; thus the Church also saith, That all the *Fridays* in the Year are to be observed as Fasting days except *Christmas-day* * happen to fall on a *Friday*, then Fasting is to be omitted, for *Christmas-day* was never known to be a fasting Day, because it brought the happiest News to Mankind, that ever yet was proclamed to the Sons of Men; and therefore God was pleased to send these happy Tidings of it, first by the Message of his holy Angels who proclamed it first to the Shepherds, who first delivered that renowned News unto the Unbelieving World.

* *The first promise of Christ's coming in the flesh was 4000 Years before the first Christmas was kept.*

11*ly*. The most excellent and renowned number of forty days Fast, which the Christian World have observed in almost, nay altogether every Age since our Lord Christ's Ascension to Heaven, to take Possession, and prepare Places for us in those blissful Regions Above: Such was *Judith*'s Fast, who fasted all the days of her Widow-hood, except the Sabbaths, New-Moons, Feasts and Solemn Days, with their Eves, that then were observed in the House of *Israel*, *Judith* 8. 6. Some such we may suppose was that other Religious Widow, *Anna*'s Fast, in the Gospel *Luke*, 2. 37.

12*ly*. A continual uninterrupted Fast, though not from all Meats, yet from all Bread of Delight, and to a very small Proportion; such was St. *John Baptist*'s Fast, and many ancient Christians: So *Cornelius*'s Fast preceded *Cornelius*'s Baptism, and the first Preacher of Baptism, was before that a Preacher of Penance, St. *Matth.* 3. 8. *Bring forth fruits meet for Repentance*. Thus People are to be

quent Preaching before Baptism, to prepare them to be Baptized. Fastings gives us power and strength to over-come and conquer the fierce evil Spirits, for what wonder if by the same Operation the Wicked Spirit be cast out, through which the Holy Spirit is brought in; but here we may advertise our selves, that our Saviour's Fast went not before his Baptism, because he needed no Purification before or in his Baptism, but by his holy Body Sanctified the Waters; therefore in our Preparation to the Holy Sacrament, the Holy Eucharist, or of Baptism: we ought in those days to abstain from all Delights, and by no means, nor upon any occasion ought we to violate those solemn Preparations: At some times indeed 'tis committed to every one's Will and Choice; but at these Times not to Fast is to Transgress the direct Precept of God, who saith by his Son Christ, *Then shall they Fast*, St. Luke 5. 35. Therefore whosoever doth it not, unless upon some lawful Impediment or Hindrance, either by illness of Body, or by a Journey, or in Age, when the Vital Spirits are decayed, or some other lawful Impediments, they may justly be inrolled in the black Catalogue of Hereticks, because they refuse to receive the Discipline which our Lord himself approved and commanded. We have brought forth the Example of holy Scriptures, by which we make good that this number forty days (*viz.* of Fasting) was not constituted of Men, but concreated of God, nor initiated by Human Cogitation, but commanded by Heavenly Majesty. These things are not so much the Precept of the Priest, as of God; so he that despiseth them, despiseth not the Priesthood, but God and Christ, that the Apostolical Institution be fulfilled in the Fast of forty days, not by sparing from our Diet only, but especially by abstaining from Sin, for we are subject to many Frailties and Cares of this Life, whereby even Religious Hearts themselves gather Soil from the Dust of this World: therefore it hath

the Salubrity of the Divine Institution, that for the repairing the Purities of our Minds, the Exercitation of forty days should heal us, in which, both pious Works, and Self-Affliction, should humble our Souls in order to our gaining Pardon, whereby we might consume the faults of our other time. To our Fasting let us add our Alms, for Fasting is good, but Alms is better; who so doth both, doth a double Good: May we therefore beg God's Grace to keep our selves in pure Chastity, as in our whole life, so especially in the Sacred time of *Lent*, to be prepared for the Feast of *Easter*, that by God's help we may be arrayed with the light of Purity, and with the white Garment of Alms deeds; and adorned as it were with certain, heavenly and Spiritual Pearls of Prayers, Watching, Fastings, that being at Peace, not only with our Friends, but also with our Enemies, (if any such we have) we may with a free and a quiet Conscience approach to the Table of the Lord, to partake of his Body and Blood, not to Condemnation, but to Health and Salvation; which if we receive with Attention and Devotion, both being added to a holy Life, through the Merits of our Saviour's Suffering, it will accurately bring us to blissful Glory, for having been Lights in his Church below. His exceeding Goodness will advance us to partake and dwell with him in Joy and Glory in his Church Above; may we therefore make good use of that Grace that God is pleased wonderfully not only to lend us but freely give us, that it may not be removed nor taken from us, for if we abuse it, we justly forfeit that which if we well improved might be to the Salvation of our Souls. Let us also consider a little further the practice of the ancient Christians, who fasted frequently forty hours, in as it were the Imitation of *Lent*, an hour for a day, and lastly some memory of the forty hours wherein Christ was given up to Death by an abiding Continuance, in Imitation of which, it is very probable these forty hours first begun; I say with the

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beginning of his Bloody Sweat, Paſſion and Agony, from about Eight of the Clock the Night before he was Crucified, until about Noon on *Saturday*, which is the juſt number of forty hours; for ſo *Irenæus*'s Words import, of their practice of forty hours Faſt, compriſed within the ancient hours of Day and Night, wherein many watched whole Nights, eſpecially on the Night preceding *Good-Friday*, and ſuch high Days, *&c.* as on which Chriſt our Lord Reſted not all Night, but paſſed from his Agony to his Apprehenſion, and thence to *Annas*, *John* 18. 13, 24. And thence to *Caiaphas* the High Prieſt that Year, where the Scribes and Elders were aſſembled, St. *Matth.* 26. 57. *&c.* For which Reaſon ſome think that they ought to faſt one Day, ſome two Days, ſome three Days, ſome more, and ſome meaſure their Day by the ſpace of forty hours, reckoning their hours of Day and Night, as may be moſt reaſonably thought from the beginning of Chriſt's Suffering, his Agony on *Thurſday* Night, onwards forty hours, which ſhould incloſe all the *Paſchal* or *Good-Friday*, and keep ſome Remembrance of our Saviour's forty Days Faſt, accounting to themſelves, becauſe the other, perhaps, they cannot reach, an hour for a Day, and ſome Reſemblance of the Churches wonted forty days Abſtinence; and if we ſeriouſly conſider the Goſpel, we ſhall find, that on the fourth Day of the Week, the *Jews* are found to hold a Council, for the Slaying of our Lord: Who was afterwards delivered up, on that Night which belongs to the ſixth Day of the Week, which manifeſtly was the Day of his Paſſion; that the Lord Suffered on the ſixth Day of the Week, no man, unleſs he be a Heretick, doubts; wherefore the ſixth Day of the Week is alſo appointed for Faſting, for that Faſting ſignifies our Humiliation, whence 'tis ſaid, *I humbled my Soul with Faſting*, Pſalm 69. 10.

7*ly*. May we therefore keep that Solemn Day in Sadneſs and Abſtinence, with Sorrow for our Lord

for the Sun its self was once on that Day hid, and withdrew its Light, and the Elements being troubled, shewed forth the Sadness of the whole World; may we therefore who through the Year have lived too much to our selves, mortifie and humble our selves to our Creator in the Tenth of the Year through Abstinence, that whereas we are bid by the Laws to offer the Tenth of our Substance to the Cure of our Souls, *viz. They that watch for our Souls*, Heb. 13. 17. Let every one as much as his strength serves, macerate his Body and afflict his Appetite, and slay his Lust and break off his Sins by Repentance, for fit it is that we should as it were render the Tithe of our Lives to God; for this the holy Apostles for our ghostly help have as it were provided for the benefit of our Souls, and consulted for our good, to deliver down unto us this especial, yea, singular help, that we may be blessed in our Works all the Year after; and may Year by Year obtain merciful Pardon for all our Sins; and they (the Apostles) by their Suffrage have sanctified or set a-part for us, from the 365 Days of the Year these Seven Weeks of Fasting, that thereby we might obtain Mercy from God for every Sin of our past Life. (The same number we heard *Philo* the *Jew* observed from the Religious of *Egypt* under St. *Mark*) for so have they set a-part Seven Weeks; yea, the ancient Fathers have added to them one other Week also, both to fit us before-hand, and to exercise us when we are about to enter into the Labour of the following Fastings, and also that they might make up the honourable number of a holy forty Days Fast, which our Lord did Fast for Eight Weeks, if you substract from them the Lord's Days, and Saturdays, that one, only the Vigil of *Ester-Day* excepted, which alone of all the *Saturdays* in the Year, is kept as a most Sacred and honourable Fast, make up forty Days, But Seven Weeks without the Lord's Days, and the Saturdays are thirty five Days, to which you

add that *Saturday* which is the holy Vigal of *Eaſter*, and alſo the half of that illuſtrious and inlightning Night, as St. *Cyril* alſo directeth the *Lent* Faſt not to be ended before it be far in the Night, the Sum will be thirty ſix Days and a half, which accurately is the Tenth or Tithe of the 365 Days of the Year; and this is that Tenth or Tithe (as we may ſay) of the whole Year, which the Apoſtles have ſanctified or ſet a-part for our Repentance, as a time of our Purification from our Sins, of the whole Year.

8*ly*. For behold God hath given to us theſe Holy-days, that if any will with Diligence and Sobriety and Humiliation be careful therein to Repent, he may be purged from his Sins of the whole Year, and his Soul eaſed from its burthen, and ſo may come pure to the ſecred Day of the Reſurrection, and being become a new Man through the Repentance of the holy Faſt he may partake of the holy Myſteries, not to Condemnation but to Life; and may keep the Feaſt of the Holy fifty Days throughout religiouſly towards God, with Spiritual Joy and Gladneſs, * that is, from *Eaſter-Day* to *Whit-Sunday*, for in theſe days the Church doth not allow her Children to Faſt but in the forty preceding theſe: Now for the number of forty Days Faſt, you have heard, that *Moſes* and *Elias*, and our *Lord* himſelf did obſerve it, and therefore it is commanded to us from the Law, and from the Prophets, and from God himſelf; you have heard that it had its beginning from the Books of the Old Teſtament, from the Faſt of *Moſes* and *Elias*, and from the Goſpel alſo. For ſo many Days the Lord did Faſt, ſhewing that the Goſpel did not diſgrace the Law, nor the Prophets; therefore fit it is that we ſhould obſerve the time of *Lent* near the time of our Lord's Paſſion; you have heard the Witneſs which we receive from the Law and the

* *Dr.* Gunning's *Paſchal Faſt. Pag.* 80.

Prophets, whence also in the Mount betwixt those two holy Persons our Saviour shined forth most gloriously in the midst: These are the several Fasts of the Church, according to their several Originals and Institutions, not that they should be imposed upon any, but People should voluntarily and freely take it upon themselves, *Levit.* 1. 3. Because the Church hath appointed it for the Good of all the World, for the advantage of them that do it, and also for benefit to all Mankind for whom the Church daily Prays, who have propounded a free manner and measure of abstaining from Meats, in order to the humbling of the Soul, not that the Church inforces on Men a severe Terror, but leaves it to every Man's free choice gladly to embrace, for God gives them power by his Grace and Strength to perform their Duty of Fasting and Prayer; and shews to every Man that his Strength in this case is a Law to his Will, therefore no Man should abstain from Meats only, but from Sin much rather: May we therefore learn the Laws of Fasting, that we may not Transgress the Sacred Law of *Moses* and *Elias* and our venerable Lord, that we run not uncertainly, nor beat the Air, nor fight with Shadows while we Fast, but learn with *Elias* and *John Baptist*, St. *Matth.* 9. 14. and *Moses*; yea more than all (the rest) our Lord Christ, for our Lord and St. *John* fasted secretly in the Inhospitable Desert, and took no Refreshment of Food frequently, but fasted long with Self-severity: The Ancients say of our Lord, that he took no Refreshment of Food through eight times five Days, by virtue of which he concreated Religion for us, O Christ Assist us, we beseech thee, according to the several Measures and Abilities of our Strength and Power to follow thee our Redeemer, that we may walk in every thing agreeable to thy Will, and give us to walk by thy Measures in Holiness and Moderation, that we may faithfully and duly believe that thou wilt reward, and art pleased with this our Duty

which

which we indeavour to perform with Holineſs and Purity of Heart. O Aſſiſt us in doing this and all other Duties to thee with pure Attentions of our Minds and Spirits, for thy own dear Mercies ſake. That we may wiſely imitate theſe ancient Heroes, that we as they did may adorn our ſelves with the admirable Knowledge of the Holy Scriptures, that with true Repentance as with ſolemn Garments, we may chaſe away all Negligence, and break off with ſpeed from every delay, and with Cheerfulneſs go with the Diſciples to our Saviour, and ſay unto him, where wilt thou that we prepare unto thee the Paſſover, and with *Anna* the Daughter of *Phanuel*, whom we meet with even in the Door of the Goſpel, be both Devout and Humble in Abſtinence, Purity and Love, to God and to all the World, that we hungering and thirſting after Chriſt's Righteouſneſs, may be in the number of thoſe whom his Adorable Goodneſs pronounces Happy; that by Faſting and Prayer we may prepare our Souls for the Reception of his Holy Body and Blood, by Holineſs, Faſting and Prayer; that we bringing and offering theſe as free Gifts of our own Minds, may obtain Acceptance from our Lord, who hath Sanctified the Faſt of forty Days, and commended it to his Church; That every Member of it ſhould do it as a Gift of his own Mind, and not by a Law of Neceſſity only, that by the true and due Uſe of it every Man's Mind may be comforted and his Heart cheared to travel profitably in this Good Way, that guides in the Journey that leads and directs to Heaven, as our dear Lord himſelf ſaith, who hath taught us, that the fiercer ſort of Divels cannot be overcome, but by Prayer and Faſting, St. *Mark* 3. 15. and *Mark* 9. 29. May we therefore Labour at preſent with Earneſtneſs and Zeal, Diligence and Sincerity, both to prepare our ſelves and thoſe that are negligent to Eternal Glory, that with all who profeſs to believe the one God-head of the Adorable Trinity

we may partake of the great Rewards of the highest Heavens, through the Merits of our Saviour, when we shall be raised again to blissful Life, at the gladsom Resurrection, having through Fasting got the price, and are become Victorious over our Carnal Desires; not for that we have obey'd alone the Constitutions of Men, but also have endeavoured to fulfil, in every thing, the Will of God, and especially in the observation of the same number of Fasting this *Quadragesimal*, a number not constituted of Men, but concreated from God: For these are not so much the Precepts of the Priests, as of God; for our Lord after he had fasted forty Days, overcame the Devil, not but that he could overcome him also before (or without) Fastings, but that he might shew us, that then we can overcome the Devil, when by forty Days we have been through Fasting victorious over our Carnal and Evil Desires.

8*ly*. Let us not then break by Greedines of the Belly the *Lent* Indicted to Believers; the Consecrated Fast, for it is written, He that saith he abideth in Christ, ought himself so to walk in Righteousnes * as he also walked, for he that had no Sin fasted a *Lent*, and wilt not thou that Sinnest daily fast for thine own Sins, and the Sins of other Men, for with this and with Prayers, perhaps, thou mayst gain for them, Pardon, according to St. *John*, If thou seest thy Brother, or thy Neighbor Sin; a Sin, that is not unto Death, ask, and God will give him Life, 1 *Epistle John* 5. 16. If therefore any Man desire to obtain the Glory of the Gospel, and the Fruit of the Resurrection, he ought not to be a Transgressor of the Mystical Fast, which both *Moses* in the Law did, and *Christ* in his Gospel hath prescribed, by the Authority of both Testa-

* *Although the Use of Flesh and Wine be precluded them; yet this alone without a due Use hereof is not effectual, the Will must be changed and the Affections subdued.*

ments, a ſpace for the Faithful ſtriving for Virtue; and ſeeing the Lord hath appointed, that as for his Paſſion we ſhould Mourn in the Faſt of *Lent*, and not in *Lent* only, but alſo on every fourth and ſixth Day of the Week, for on the Eve of the Sabbath, *viz. Friday*, they are in Faſting until the Ninth Hour; our three a clock in the Afternoon, for as much as on the fourth Day or *Wedneſday*, our Lord was taken, that is, Mony taken for his Taking, and on *Friday* he was Crucified.

The Apoſtles have delivered, that on theſe days Faſt ſhould be celebrated to the fulfilling of that which was ſpoken, *That when the Bridegroom ſhall be taken from them, then ſhall they faſt*, Luke 5. 35. Mat. 9. 5. and Mark 10. 20. *In thoſe days.* And if this we do we may alſo rejoice in his Reſurrection, in thoſe fifty Days following *Eaſter*, for in thoſe days the bleſſed Apoſtles faſted not; becauſe in thoſe fifty Days the Lord was with them, and therefore they did not Faſt, becauſe the Lord Chriſt was with them in his own Preſence, for he hath ſaid, *Can the Children of the Bride-Chamber faſt ſo long as the Bridegroom is with them?* Mark 10. 19. And for this Reaſon the Biſhop of *Ely* himſelf, in his Life time, did not faſt in thoſe fifty Days, betwixt *Eaſter-Day* and *Whit-Sunday*, for that our Saviour appeared frequently to his Diſciples in that time, till on *Holy Thurſday*, (or *Aſcenſion-Day*) he was taken up into Heaven from them, and a Cloud received him out of their ſight, St. *Mark* 16. 14. 19. St. *Mat.* 28. 17. St. *Luke* 24. 50, 51, 52. where he dwelleth perpetually to make Interceſſion for us, according to the Truth of the Holy Scriptures, *Col.* 1. 20. Wherefore having heard the great and many Reaſons for our Faſtings, let us ſee that we omit it not unleſs it prove to the great Prejudice of our Souls, for Chriſt faſted a little before his Temptation, and we ought to Faſt before the *Paſchal* Feaſt; the matter of Faſting is one in both, this

hath in us the force of Mortifying us, in order to our being ingrafted in Christ, and helps us in Purification, and in our Preparation to the great Feast; so we do it for our own sakes, by Christ and his Apostles command; Christ did it for our sakes, leaving us an Example, that we should follow his Steps, who did no ill, neither was guile at any time found in his Mouth, that he might present us faultless unto his Father, *Col.* 1. 28. He indeed fasted forty Days, because he was God as well as Man, but we proportionate this to our power, though Zeal perswades some to leap even beyond their power; I have then nothing better to give than this Counsel, That every one be diligent and do his endeavour, to Fast as he is able, according to his Strength, that he may beat down in himself every Sin, that he may never at any time offend God, no not in Thought; for he that wilfully and wittingly offends in the least matter, is guilty of all, St. *James* 3. 2. Purge then your own Tribunals, lest of these two things one happen, either that you be an evil Man, or appear such; but endeavor to imitate *Daniel*, that Man of desire, *Dan.* 6. 27. and *Dan.* 9. 21, 22, 23. who fasted three Weeks, and learnt even the hungry Lions to fast, their Prey being before them; may we then with the Ancients Fast, who speak thus, Because we have not fasted from the Tree of Knowledge, let us for it deeply Lament, and we cannot more better nor wiser do it, than in the true and diligent Observation of *Lent*, that we may no more be overcome by any device of Satan, who endeavours to prevent or hinder us from the Observation of that old command of our Lord, the Keeping of *Lent*, which is a due Humiliation of the Penitent Soul, and to the Body the Moderation of Sensual Delights; therefore 'tis very meetly injoined us, if we are all so meetly qualified to receive it, which is a most decent and wise Precept, as hath above been declared, therefore what we have lost by not observing this ex-

cellent precept of Faſting, let us again recover by the more ſtrict Obſervation thereof, that if we are as it were yeſterday Crucified with Chriſt, we may again this day be Glorified with him; this then is the day of our Freedom, if we are the Children of Wiſdom, who ſends forth her Maidens, and fortifies them with Courage to Faſt and Weep, for the Sins of the whole World, and inables them to ſuffer Afflictions as good Soldiers, and valiantly to overcome in this victorious Battel, which hath been humbly undertaken for the ſake of God and Religion; and therefore will, with the Mercies of God, Crown them with bliſsful Immortality, having ſtrived lawfully: *For without Controverſy, great is the Myſtery of Godlineſs*, 1 Tim. 3. 16. May we not therefore caſt away this great and good Weapon of Faſting; for it is the beginning, nay, and the perfecting too of Repentance, if it be perſiſted in with Humility and Sincerity and Fear, becauſe it bridles Anger and baniſhes Luſt, and is an Aſſimulation unto the Angels, and wiſely tempers every part of our Life, neither dares the deſpite of Devils any thing againſt him that Faſts; faſting wins to our Aid the Angels whom God hath appointed to be the Guardians of our Life, and cauſes them moſt ſtudiouſly to abide about us, if we have our Souls purified by faſting, which holy Act hath been proclaimed, *&c.* throughout all the World; there are Angels in each Church which Regiſter thoſe that Faſt. Art thou Rich, do not contumeliouſly entertain the Faſt, nor ſend it away diſgracefully from thy Houſe leſt it accuſe thee before the Lawgiver of the Faſt; ſome therefore have not broke their faſt till Midnight, becauſe they counted thoſe that did, were regardleſs of our great Command; *When the Bridegroom is taken from you, then ſhall you Faſt, &c.* Mat. 9. 15. and St. Mar. 9. 29. May we therefore gain the maſtery of our Appetite, and with Wiſdom obſerve the *Faſt* of *Lent*: I might ſubjoin alſo more Inſtances and Ar-

guments to encourage and invite or injoin People to lay this upon themselves, *viz.* the Observation of *Lent*, but if you'll seriously consider what hath been already said, you will save me, *&c.* In proceeding on this Head; some also did anciently observe the second and fifth Days of the Week, *Munday* and *Thursday* for days of fasting or abstinence, and the Disciples of St. *John* did fast even in our Saviour's days in his Body of flesh; for on the second Day of the Week *Moses* went up from the People into the Mount, and on the fifth day of the Week he came down from the Mount and broke the Tables of God for the Peoples Sin, *Exod.* 34. 28, 29, 30. The *Fast* of the Day of Attonement, *Levit.* 16. 24. 29, 31. 33, 34. And *Esther's Fast*, *c.* 9. of *Esther* 31. *vers.* which was the Thirteenth of the Month, and the *Fast* of the fourth, fifth, seventh, and tenth Months, and Christ's own Disciples were nothing behind the very Devoutest in that Duty, so St. *Paul* with the full number of the Apostles, which were fifteen, 2 *Cor.* 6. 4. 2 *Cor.* 11. 27. were in fastings often; for these are they which God, by the Holy Ghost, sent two and two throughout all Nations to Preach the Gospel to all the World, *Mat.* 28. 19. *Mar.* 10. 1. 7. These fasted almost continually: St. *Paul* exacts of all People, as well Laicks as Clergy, even all Men and Women, as well Married Persons as single, that they should at set times *Fast*, and give themselves to attend upon Prayer, 1 *Cor.* 7. 5.

A Copy of this command the Emperor sent to every Province.

9*ly*. Let us therefore be Instructed, and receive this Counsel, lest the Lord depart from us, as he did from Saul for his Disobedience, 1 *Sam.* 28. 16. For the Prophet saith unto them, *When I depart*, speaking this as a Message from God, *Jerem.* 15. 1. As Wisdom will not abide in a Body subject to sin, *Wisdom* 1. 3. We must therefore seek his return and favor by *Fasting*, by *Weeping*, and *Supplica-*

stings are upon Record, *Acts* 13. and 2 *Cor.* 6. 4, 5, 6. and Chap. 11. 27. After Christ's Resurrection and Ascension, the Annual and weekly Memorial *Fasts* of his holy Passion, should thenceforth begin and continue to be celebrated, and other frequent religious Seasons of *Fasting*: Venerable *Bede* also sheweth upon this Text the Reasonableness of the strict Observation thereof. *When the Bridegroom is taken from them, then shall they Fast.* Luke 5. 35. And moreover all the time from the Promise of the Seed of the Woman, *Gen.* 3. 15. unto the Incarnation of the Bridegroom, and all the time after his Ascension and departure into Heaven was, and is the time of the absence of the Bridegroom, and so consequently is the Season of the Churches Mourning, and longing for his Second Coming, and that the time only of his conversing upon Earth amongst Men, is the privileged time of the Churches joy on Earth; † may we therefore follow the great Example of these ancient Fathers Writings and Practices to humble us, and fill us with patient Spirits, and fortifie us against the Days of Suffering, and let us freely devote our selves to fasting and to Devotion, for our free Spirit in this Case will be more acceptable, than if we were compelled by strict Injunction: May we not then by any means omit this our Duty now, and in what time soever our Sins or God's Judgments call us to Mourning, Fasting and Repentance, all which depends one upon another, as good Expedients one to the other, and all these now are necessary and expedient for us in order to the good of our Souls; though when our Saviour was present with his Disciples, they then needed not the strict and severe Discipline of Fasting, for then they needed not this Self-denial, because his gracious Presence afforded them extraordinary Assistances; and because his tender Indulgence exposed them not to great and extraordinary

† *See pag.* 17. *Bishop of* Ely's *Pascal Fast.*

creaſe in Goodneſs by certain ſteps and degrees, for when himſelf went to Heaven, he ſends down into this World the Holy Spirit to indue Men with Power from Above, to do the Will of Heaven, that in after Ages Men might not be lovers of Pleaſure more than lovers of God, 2 *Tim.* 3. 4. nor wax cold in Goodneſs, but being indued with Strength from Above, might be renewed with godly Piety by the excellent Diſcipline of *Faſting*, for the due uſe and exerciſe of this makes every Age and Year acceptable to the Lord, and cloaths them with the doubleGarment of his Righteouſneſs, which Men gain by the holy Exerciſe of *Faſting*, that neceſſary guard for every Man's Safety; for the humble obſervers of theſe Rules are the principal Friends and Gueſts of the Bridegroom, and Sons of the ſecreteſt Admiſſion; and our Saviour's Diſciples not Faſting while he was with them, was no Indulgence to their Bellies, but a matter of wonderful Oeconomy, and therefore their preſent Joy was above it, and their habitual Strength as yet beneath it, and their preſent Aſſiſtance from the Bridegroom himſelf, inables and ſupports them without it, becauſe they were full of preſent Graee that intituled to and aſſured them of Future Glory, for this was Sealed to by the Father at our Saviour's Reſurrection from the Dead, and therefore we may juſtly, and without Preſumption, expect our Conſummation, vvhen the Glory of the Lamb vvill appear at the laſt great Day, vvhen he ſhall gloriouſly bear his Spouſe vvith myriads of bleſſed Angels into his Father's Houſe, there to Reign vvith him in his Kingdom everlaſtingly; vvho then vvould not Faſt, that have theſe great Revvards ſet before them, and vvill certainly be given them for their Labour; for having ſubdued their Fleſh to their Soul and Spirit, God thinks them fitly qualified to enter into Bliſs and Glory, not that Abſtinence from ſome ſorts of *Meat* hath thus qualified them as the Roman Catholicks ſuppoſe, vvho fill themſelves

with Delicacies, which heightens their Strength and nourishes their Flesh, and unfits them for Devotion and Piety. But Eating less, and of a meaner sort of Diet, which is that which subdues the Flesh to the dictates of the Spirit; for this is a good means to Virtue, and to subdue Men's Bodies to their Souls and Spirits; and this hath been promulgated, shew'd and declared in a Royal Statute of King *Edward* the VI. of gracious Memory, in his *Act* 2, 3. *Chap.* 19. Albeit the King's Subjects now having a more perfect and clear Light of the Everlasting Gospel, and true Word of God, through the infinite Mercy and Clemency of Almighty God, by the Hands of the King's Majesty, and his most Noble Father of famous Memory, *&c.* And this was not for Political ends only, as other Political Laws frequently are, but for the good of the Souls of Men, and as a means to Virtue; and in the Statute of Queen *Elisabeth*'s 5 Year, we find the Superaddition of *Wednesday*, wherein they gave leave to have Flesh also at Table, so that the wonted Fish were there served up also, and though the use of Flesh and Wine be precluded them, yet it changes not their Wills, as you may find in the Writings of Bishop *Andrews* * in his fifth Sermon of Repentance, when *Daniel*'s Fast was prescribed, *chap.* 10. for ought that we can perceive the Abstinence in aquality of Diet, that neither Flesh nor Wine came into his Mouth, and that he eat no pleasant Bread, *&c.* until full three Weeks were fulfilled, which may justly be called a Chast-

* *In his pre-alledged Epistle, saith the Bishop of* Ely, *We find the Superaddition of* Wednesday, *where in they gave leave to have Flesh also at Table, so that the wonted Fish were there served up also, as a means to Virtue in the Statute of 5th Year of the ever Renowned and Victorious Princess* Q. Elisabeth, *who Reign'd a Virgin and died a Virgin. Neither was this Act ever yet abrogated.*

a Chastning of his Body; we then are admonished to Fast by his and many others Examples, as you have heard in the Witness of every Age from Christ's Ascension up into Heaven, almost to our present Age, besides the Example of those under the Law and under the Gospel; for this the Law whose Person *Moses* bear, and this the Prophets, whose Person *Elias* sustained, and this the Lord himself admonisheth us, who as received Witnesses from the Law and the Prophets, shone forth in the midst, those to in the Mount, St. *Mat.* 17. 2. the Three Disciples beholding with great Astonishment Is it not therefore good for us to imitate these purer Ages, than those of Modern times which are so Corrupt; now tell us whether there is not a Power in every Body over his own members, 1 *Cor.* 2. 14. to command them to obey these lawful and decent Precepts, that they may become Congruous to the Law and Gospel in the Observation of our *Lent*; and *Easter*, may we therefore proportionate our Obedience to the Laws of Abstinence according to our Strength and Power; for though we cannot Fast as Christ did, for he was God, yet we can proportionate our Abstinence to our Power, and if we have but a willing Mind God will accept us, that we may daily increase in Virtue, and subdue our Flesh to the Dictates of God's most holy Spirit; and then God will give us the Spirit of Grace and Supplication, *Zech.* 12. 10. For may not we be bid to be Holy and Perfect as our Lord is Holy and Perfect? though no Miracle can lift us up to equal or come near his Holiness or Perfection. And may not some pious charitable Physician go about according to his Skill which God hath given him, without taking any thing, &c. use the means of Healing the Poor, Sick and Lame in Imitation of Christ's great Piety, who went about Healing all manner of Diseases, because he cannot Cure miraculously, infallibly and universally as Christ did? May not some Man that hath

but

but Ability, after the Example of our Saviour's Compassion, pity a Multitude, that abide there three Days having nothing to eat, and feed them because he cannot multiply Loaves?

10*ly*. Furthermore we may look upon the Perfections of some few, who are daily, and as it were continually in Fasting, in Prayer, and in receiving the Holy Eucharist, and be stirred up by their Zeal to mend our pace in Godliness and Piety, that we, as they, may frequently hear God's Holy Word, and do all other such good Works as God hath prepared for us to walk in, that we with them may at last be Happy to Eternal Ages, and not be guided by the Example of the Multitude, *Deut.* 4. 9. in whom there is a great want of Perfection, Charity and Wisdom, which dwells in the true Children of God, and Shines in his Church, wherein let us frequently meet together in Love and Unity, and in the due fear and love of God, and let no Man's Faith be lessened or decreas'd, but revive in the due and firm Belief of all the Divine Attributes of God, and to this holy and blessed end let us frequently meet in the Holy Congregation upon the Lord's Day, and other Solemn Days, that a greater Joy may rise unto us from seeing each other, and in hearing the Divine Goodness of God declared and opened to us, that with Joy incessantly we may receive the Body and Blood of our Lord Christ, to the Salvation of our Immortal Souls, that we may perpetually implore the Divine Grace, to fill us with great measures of the Divine Spirit, that we, as the Apostles may rejoice in God, who were filled with the Holy Ghost, and the Spirit of Wisdom, for that purpose, that they should be for the Churches present and perpetual Good; to this end let us Fast truly, for the love of Virtue, and that by a free Choice of Will; for this was also pre-defined by the Apostles, who were in great Authority in the Church of Christ. May we therefore Fast studiously, virtuously

tuously and devoutly to Piety, and pay that Duty by a Sacred purpose of our own Minds, and also with a ready Will, for this is much better than to be compelled by any force, either of Law or Precept, for how pleasing is this to God, when we do it by a willing Choice of free Devotion? This is worthy because it is of Apostolical Recommendation, and therefore is very lovely. For this indeed is exactly agreeable to the Property of the Grace of the Gospel, which would that such Rules should be left to the willing Choice of our Christian Thankfulness, though the Nature of Human Bodies think it not reasonable, but yet the well disposed and humble Mind willingly receives, and freely and gladly imbraces it, and gives thanks to God for the holy use of it, because it infuses into the Mind the Spirit of Love and Forgiveness. It therefore becomes to every good and true Christian a Law of Gratitude, which in a voluntary and good Mind, is nevertheless obliging, and gladly pays due Observation to the Christian Law of Liberty; because it is most principally a Law of Gratitude, and delights in the Law and Spirit of Love, which is of great force to imbrace the Law of Peace, Unanimity and Gratitude; and all this is wrought by the readiness of an humble Mind, the Zeal of which carries some even beyond their Strength; may we therefore proportionate our Zeal according to our Power, and Fast the forty Days before *Easter*, as our Saviour did before his Temptation, and long before that, *Moses*; and *Elias*, and many more, as *Daniel*, *Jonah*, *Anna*: the Prophetess, *Esther* and *Judith*, besides *Cornelius*, and St. *Peter*, and St. *John's* Disciples, St. *Mat.* 9. 14. *Mark* 10. 18. *&c.* These all Chastned themselves before God, by abstaining from Wine and Flesh, and all pleasant Bread; may we therefore imitate them by a free Consent according to the Power of our Minds, which God hath permitted to every Man's Choice and Will: For in this both Christ and his Apostles

all

all agree, that the * Holy Trinity is pleased in the due performance of this Holy Fast of *Lent*, that is not indecently Imposed upon any, but is wisely left to the discretion of the Church; to which, together with the Pastors thereof, he has promised his holy Assistance, by a perpetual Succession to the World's end, *I will be alwas with you even to the World's end*, &c. *Matt.* 28. 19, 20. *Eph.* 4. 11. and these prescribe a Rule, but not impose any, but leave it in the free power of every Man's choice to will, who ought to wash themselves and Hearts, that they may not abuse this Liberty, but embrace and rejoice in the written Will and Rule of God, which if we do, no harm shall at any time happen to us, but we shall be blessed with a threefold Blessing in all our just and pious Undertakings, as St. *Polycarp* was unbended in his Constancy, and of native Gentleness, who was Bishop of *Smyrna*, Ordained and made so by St. *John*'s own Hands, who was Obedient to Heaven even to Death; tho God no doubt lengthned his Life in the Land of the Living, for this is the undoubted Promise of the keeping the Fifth Commandment; and tho many a Man's Life may be here shortned, for honouring and obeying the Parents of their Life, or their Country, yet no doubt but they shall find themselves alive in the Blissful Country, the Land of the Living; as St. *Polycarp* no doubt did, tho he here suffered and lost his Life, for his obedience to the Will of God; for he was carried to the place of his Tryal, and Martyrdom on the remarkable day the Great *Saturday*, which is *Easter* Eve, being the *Saturday* of the great Week of our Lord's Passion, wherein Men voluntarily substracted from their Food; for in this Week not only *Sedentary* Men, but others also Afflicted themselves, by Fasting, Watching, Weeping and Praying; which to any rational Judgment, might

* *In the Trinity there is but one Inseparable Power.*

stop the gain-saying of all that endeavour to cast out as a thing of no value, the holy Constitution of *Lent*, because it is appointed by Authority, saying, That no Feast or Fast, or Set, or Solemn time, have been observed of Primitive Use. Which saying is so much untrue, that it may be Silenced by this, That the Churches of every Place of the World, knew the day that St. *Polycarp* was carried to his Martyrdom, being the *Saturday* of the Great Week, or *Easter* Eve; by which Name it is known in *English*, as you may find it in *Eusebius*, l. 4. c. 15. written about 69 Years after the Epistle of our Lord sent to the Church of *Smyrna*; in which Epistle the Churches of all the World were told, First, That the day of the carrying of St. *Polycarp* to the Place of his Martyrdom, was on the *Saturday* of the Great Week; so that the Churches of all the World were by them supposed to understand the Name of one Set day of the year, called the *Saturday* of the Great Week, by the *Oriental* Churches throughout all Ages unto this day, as a high Fasting-day and Vigil, and the Close of the Pascal Fast; and yet our * Brethren must believe that the first pure and Primitive Age knew nothing of any Annual Set days for Fast or Feast, excepting only the Lord's day; which is a great Mistake, as has been palpably and sufficiently shewn; let us then be Wise and Obedient, if by no other nor better Argument, yet by their Errors, that we may live and walk in the true fear of God, and while we stand, take heed lest we fall, that we may gain strength from God, to add one Vertue to another, that we may escape the all-devouring Gulph, which always stands open to devour those that are guilty of Rebellion and Disobedience, 1 *Cor.* 14. 33. because this Crime is as the sin of Witch craft; from which God in Mercy deliver

* *See Dr.* Gunning's *Pascal Fast, Pag.* 452. *line* 3.

deliver us, that we may not be like them who fall out with their Meat, but not with their Sins.

11*ly. Lent* is the School of Prayer, a wholsom course of Severity, and works in Men melting remorse for their Sins; so gallant is the Attempt of *Lent*, that it will stick at no Difficulty to accomplish its noble Undertaking; 'tis apt to make Men consider their Ways and reform their Lives, and conform themselves in all things to the Divine pleasure, not daring to spurn at Duty, but be inquisitive to learn the rule thereof, and become zealously Devout; for Zeal without Devotion being alone, is a Consuming thing; 'tis subject to Rage and Fury; but Virtue and Piety wings Devotion, and learns Men to be Loyal without reserve; for no Man can Pray for all the World, if he hates any one Person, and common Christianity obliges us to love every Man, much more our Superiors, who Minister in God's stead, and are appointed by him to encourage Virtue, and suppress Vice; for *Rulers are not set to be a terror to good Works, but to evil*; wherefore we ought to Pray for them and Obey them in all Lawful things, and things Indifferent, that are neither Commanded nor Forbidden; for in such Cases when we are commanded by the Civil Magistrate, it becomes our Duty; for if the thing Commanded, be not in every Degree according to our Genius, yet if it contradict not the Law of God, we are to submit with humility of Mind, referring our condition to God; the Primitive Christians were better Instructed, than to hold Resistance Lawful: *We with Patience submit and kiss the Rod that scourgeth us; tho they have no just cause to torment us, yet there is too much cause why we suffer; we must acknowledge our sins against God, and he may punish us in what way he thinketh fit; however Resist we must not: If we had a mind, we could not want force to Resist; but we dare not save our Bodies to the eternal loss and perdition of our Souls: We*

wish to the Emperor a long Life, a happy Reign, a valiant Army, a faithful Council, a sober People and a quiet World: The Emperor puts them to a Decimation, to which they submit with Cheerfulness, and dye Praying for their Persecutors. We ought to conform to those Innocent times, when Christianity gained as much by Patience, as 'tis now like to lose by Rebellion, for none ought to forfeit God's Covenant by breaking their own, nor should any Man be so timerous as to be rallied out of Religion, nor baffled out of the Principles of it, lest his Understanding be darkned, and his Manners Debauched, and his Mind filled with evil Dictates, or his Heart become a Receptacle for evil Spirits to dwell in, Sin being the Centre of such a Man's Affections, which is a double Evil, and will not suffer him to keep a Diary of his Actions, lest his Heart should check him for his evil Purposes and worse Practices; not only Apostatizing from God, but after Repentane, relapsing again into former Guilt, and that not only through depravation of Judgment, but knowingly deliberately in a wilful and obstinate manner, loving their Sins which are of ancient Date, and that in contempt of the high Precepts of God; and therefore abuse his Goodness, Patience, Long sufferance and Forbearance, by the nature, number and force of our Sins; therefore they ought to be subdued by Fasting and Prayer, these being the propereſt means to humble our Souls before God; for by subduing our Bodies, we may also mortifie our Sins, and re-gain the favour of God, by forsaking our former Follies, and adhering to his Divine Counsel; who wisheth, *That we were wise and would remember our latter End,* Deut. 4. ch. 29. and prepare for that critical hour of Death, as remembring the *Figure of this World passeth away,* 1 Cor. 7. 31. and the Honors of it are not worth grasping, for Honour is a slippery Place, and he that is in high Esteem to day, may

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find himself under Contempt to Morrow; therefore no wise Man will value himself for any such outward thing, for the truest Riches are those of the Mind, which carries with them convincing and constraining Power, inviting all to embrace the rule of the Gospel, every Page whereof brings glad tydings of Salvation; this is its Character, *That it brings glad tydings of Life to every one: Come unto me all ye that are weary and heavy laden, and I will refresh ye, St.* Matt. 11. Ch. 28, 29. *For so Christ loved the World, that he gave himself a ransom for it*: So stupendous was his Love, that he hath inculcated it line upon line; and in the receipt and return of this, shall we not Mortifie our corrupt Appetite, that we may be worthily fit to admire his Divine Mercy, and shew forth our thankfulness by a steady firm consistence of Life, performing whatever we undertake with upright Justice, with a gallant, yea, brave Spirit, by which the inward power and ability of Men are made Vigorous, and their Sincerity such that it cannot be suspected, their Conversation being Innocent, Unblameable and Refined, honourably employed in the research of Causes, extracting pure, and rejecting suspicious things, being endowed with the wise exercise of Thoughts, and perfection of Mind, which is preferable to the beauty of the Body, for this re implants the Divine Image in us, and endows us with Spiritual Proficiency.

12*ly*. The Mind is then best enlightned when it is free from the burthen of Meat and the cares of the World; temperance in Meats and Drink, do wonderfully advance a Man in the study and practice of the laws of Wisdom; for which cause, the Heathens inured themselves to Hunger, and Thirst. Weeping also causes Men to pray with great Ardor and Love, and with a strong bent of Mind: Supplications and Alms are said to be the Wings of the Mind; to Fastings and Tears

these must always be joined; these by the assistance of Divine Grace, will soften the most obdurate Heart, and make it fit to receive Divine Impressions, and settle the Affections upon the joys of the World to come, to fear the loss of which, will fill a Man with a Divine Terror, and infeeble his powerless Powers, how accute soever he be, unless he be inflamed with a Divine Spirit to support him under those tremendous Fears, which yet are necessary to affright Men from Wickedness, and to cause them to seek the Paths of Salvation, by the infallible Rule of Piety and Vertue; these Intitle every holy Soul, to a share in the Joys Above: May we then now begin to be full of Mildness and Lenity towards others,

**We should love the Saints with a Charity like that which the blessed shew to one another in Heaven, in their reciprocal Complaisance at each others Happiness, and mutual incitements to Devotion.*

* beginning here that Bond of Unity and Love we hope to be made partakers of in the Communion of Saints, where the Divine and immense presence of the Immaculate and sinless *Jesus* dwells, full of Clemency and Compassion, whose Glory was once Obscure, when the Divinity seemed to withdraw it self, the light of Heaven was substracted from him, when instead of a Diadem, he wore a Crown of Thorns; but at length a speedy Period was put to his numberless Calamities; the Heavens were Unmantled, the Beams of Majesty appeared again in full Streams, Death was Conquered, and the Enemy of Souls Overcome, by him who trod the Wine press alone, and merited for us the favour of our all Merciful God, who has no Exuperance or Deficiency in him, but is all Power, Wisdom and Goodness, both able and willing to relieve the Afflicted, who by Faith depend upon him for Succour and Relief, since by Faith 'tis

that

that Succour and Relief is attained; for these are they that value and prize his Gifts, and humbly Adore him for them, for having *Disbanded* their own Affections and Desires, they can joyfully obey all his Mandates, for now there is no repugnancy betwixt God's Will and theirs. These are the effects of subduing the Body and the Mind by Fastings.

13*ly*. In sum, the Fruits of the Earth were the first and most innocent Food of Mankind, *Gen.* 1. 28. It being likely that no flesh or living Creature was Eaten for the first 1600 Years, till God permitted it to *Noah*, *Gen.* 9. 3. as saith Dr. *Comber* in his help to Devotion, in the daily Use of the *Common-Prayers*, pag. 183, he saith moreover the whole Nation is obliged to Prayer and Fasting in the *Ember Weeks*, *Ibid.* pag. 388, and 389, where he also gives a brief Account of the Original, the Antiquity, and the Reason of those four *Ember Fasts*, and the fixing the Ordination of Ministers thereunto; (for, saith he) 1. *The* Ember Weeks *are not only observed in the Church of* England, *but have been solemnly kept by all the Western World for many Ages, and the Usage is so ancient, that it is not easie to find out its first Original*; *St.* Leo *positively affirms they were appointed by the Apostles, and* Calixtus, *who was Bishop of* Rome, Anno 221, *takes notice that three of the four were long before his time observed in the Roman Church*; *the fourth or Spring-Fast being swallowed up before in the* Lent-Fast. *But he judges more convenient to distinguish the Spring-Fast, and observe four in the Year: Afterwards there is frequent mention of these four Fasts in many ancient Councils, as well of the* Britannick, *as of other Churches*; *and in the Laws of King* Canutus, *all Men are commanded to observe the* Ember Fast *with all earnest Care, notwithstanding there was some variety about the exact time of keeping them, so that the first Council of* Mentz *appointed them to be fixt unto the first Week in*

March, *the ſecond Week in* June, *the third Week in* September, *and the fourth Week in* December; *and ſome time after another* German *Council ordred the Faſt ſhould be made to depend upon the Kalends of the Month, which variety was reduced to one certain time, by* Gregory *the Seventh*, 1073, *read* Microlog. *ch.* 24 *and* 25: *And finally in the Council of* Placentia, Anno 1095, *it was publickly agreed to fix the times by a Canon, which determins them unto the firſt Wedneſday after* Aſh-Wedneſday, *the Wedneſday in* Whitſon-Week, *the Wedneſday after*, September *the Fourteenth, and the Wedneſday after* December *the Thirteenth, with the Fridays and Saturdays which follow theſe, and thus they have continued almoſt* 600 *Years, and are ſtill obſerved at theſe times in the Church of* England, where he alſo gives the Reaſons of the Obſervation, given by the Canoniſts for theſe four Faſts, firſt, that the Chriſtians might not be leſs Devout than the Jews, *who had four Faſts in the Year, in the fourth, fifth, ſeventh, and the tenth Months*, Zach. 8. 19. *Secondly, That every Seaſon of the Year*, Spring, Summer, Autumn, *and* Winter, *might be begun with Devout Prayers and Faſting, in order to the obtaining a Bleſſing, upon that which is ſown in the* Spring, *grows in the* Summer, *is reaped in the* Autumn, *and injoyed in the* Winter. *Thirdly, That every part of time might have its proper Faſting-days; for* Lent *is the Faſt for the Year, Friday for the Week, and the twelve* Ember Days *are Faſts proper for the twelve Months, three Days at once, anſwering to the three Months, in each quarter of the Year. Fourthly and principally, That a Bleſſing may be ſolemnly craved upon the Ordinations performed at theſe times*: As you may ſee more at large in the following Pages of Dr. *Comber*; *And theſe times for* * *Ordination were not more ſtrict-*

* Every Biſhop have an equal ſhare in the full power of the Function.

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ly determined than devoutly observed, it being enjoined by the Canons of one of our ancient Patriarchs, that these times should be observed as a solemn Fast, not only by those who were to be ordained, but by all the People; and the Statute Law of this Kingdom doth enjoin, that no Person shall eat any manner of flesh upon the Embering Days, *upon pain of forfeiting Ten Shillings, and Ten Days Imprisonment for the first Offence,* An. 30 Edw. 6. *cap.* 19. *and the famous Cardinal* Borromeo, *Archbishop of* Milain, *in the second Provincial Council there did order, That every Priest should give Solemn notice of these* Ember Weeks *the Sunday before, and observe them with very Solemn* Litanies *and great Devotion, both for the Bishop, that he may choose fit Persons, and for the Ordained, that they may be Exemplary in their Lives, and Pure as to their Doctrin: And afterwards it was Decreed a Sermon should be Preached on the Wednesday to excite the People to due Humiliation and Devotion upon this occasion;* Which may prove how fit Fasting is to accompany our Ordination; the Apostles were Fasting when the Holy Ghost descended on them, and confirmed their Ordination, *Acts* 2. 15. and St. *Luke* expresly notes, that there was Solemn Prayer and Fasting at the Ordaining of *Barnabas* and *Paul*, *Acts* 13. 2, 3. from whence the Custom first began, that hath since been every where observed; and since there must be Fasting Days, these four set times of *Ember Weeks* are most proper for the convenience of the Clergy, as well the Reverend Bishops, as the Candidates for Holy Orders, that knowing the time before, they may both duly prepare themselves, the one for Conferring, the other for Receiving them according as the Dignity of so Sacred a Thing requires; for the Satisfaction of the People, who if there were not a set time appointed, could not have the opportunity to pray to God for a Blessing on that, on which their Souls welfare

doth so much depend, nor yet could they have the advantage and liberty of making their Objections against such as are unworthy to be Ordain'd. *A Privilege which the Primitive Church always allowed to the Faithful, as appears by the present Custom of the* † Greeks, *where the People cry Worthy to the Ordained Person, and also by the Questions proposed to the Congregation by the Ordainers, whether they judged the Person meet and unexceptionable, mentioned by the ancient Author of the Constitutions, and punctually observed to this day in the Church of* England, *where every Man hath leave to come and prevent the Ordination of an unworthy Person, and is called upon to come forth, and shew the Crimes alledged, all which cannot be so well done if there were not stated times of Ordination.* This Doctrin is truly Catholick, but not Popish; therefore let none brand us with being guilty of, or inclined to that, for maintaining Primitive Truth, for we avoid the Superstitions of that * Corrupted Church; but we maintain the verity of this useful Doctrin, that was thought necessary by the Wise before the Corruptions of that Church had a Being. We also think it our Duty to undeceive those, who are abused by their Stratagems, knowing 'tis one of the great Properties of Goodness to be communicative, from whence we should make use of the unwearied Industry of our Adversaries, in seducing Men from Truth, to awaken our Diligence in strengthning the Weak, and reducing such as are out of the way; wherefore we endeavour to convince and perswade, for

† The *Greek* Church differs from those of the *Augustine* Confession in 14 Points, now controverted betwixt Protestants and those of the Roman Church.

* *He who unjustly separates another, by consequence separates himself from The true Church.*

when once the Error is known, 'tis half forsaken; no wise Man will choose, or be deceived by a known Delusion; refined Humanity cannot delight in sitting under apparent Abuses; 'tis Counsel, not Command, our Seers give, since Men must be reasoned, not forced into a right Faith; and if the Church of *Rome* had not obtruded her Opinions upon the World, she had been less blameable; we should not then have had so just Cause to complain of her: Light makes true Goodness more illustrious and more lovely: Men cannot be deprived of Truth when once its Light appears. *'Tis evident, the* Roman *is not the Old Religion in any other Articles, but only in those which are found in the Apostles Creed, or founded upon the plain words of holy Scripture; for that is the Old Religion which God revealed at first, and which Christ and his Apostles taught. That is truest which was first, faith* Tertullian, *and that was first which was from the Beginning.* Now that the Doctrin of the Church of *England* is more ancient than that of the now *Roman* Church, is apparent, as we have it from their own Confession; for we have almost a numberless Number of Books extant, by undeniable Authors, which prove this Sequel; their Doctrins are New, not heard of till *Gregory* the Great's time, about six hundred Years after Christ: The Differences betwixt us and *Rome* came not in debate till about that time, for *Paschasius Rabertus* was the first broacher of the word Transubstantiation; and this Doctrin was not received by themselves, as an Article of Faith till about a * thousand or twelve hundred

* *The Doctrin of Transubstantiation was not brought upon the Stage till about* 800 *Years after Christ's Ascention, but 'twas not made an Article of Faith till* Innocent *the Third's time in the Year of our Redemption,* 1215, *in the* Literan *Council.*

dred Years after Christ; the Primitive Fathers Taught, there is but one Mediator, *viz.* Christ Jesus; the contrary Doctrin therefore cannot be rightly accounted any part of the Old Religion, properly so called. *If we should descend to Particulars, many Points of their Religion are so far from being the Old Religion, that the Writers of the* Roman *Church do acknowledge they were not known to the Primitive Fathers, yea they Record the very time when most of them were imposed.* More at large may be seen in Dr. *Comber's Friendly and Seasonable Advice to the* Roman Catholicks *of* England, *pag.* 12, 13. where he proves at large, that there is no good Proof in their own Authors for most of their own Doctrins, particularly where they differ from the Church of *England*. Auricular Confession to a Priest, was never imposed as necessary until the *Lateran Council*; one of the infallible Heads of that Church affirms, that the Elements in the Eucharist cease not to be of the Substance and Nature of Bread and Wine. The Schoolmen confess Transubstantiation is not ancient; Pope *Gaius* writes, that the Righteousness of the Saints avails nothing to our Pardon or Justification. *The present Church of* Rome, *as it differs from the Church of* England, *retains neither the Old Religion of the Scriptures, nor that of the Primitive Church in general, nay, nor that of the Ancient Church of* Rome, *for they have omitted some Points, added others, and altered so many, that tho* Rome *keep the old Name, it hath not kept the old Faith; we may now seek* Rome *in the midst of* Rome. It cannot be denied, but the *Roman* Church is vastly different from its ancient Beauty and Splendor, there is not the Faith, the Manners, nor the Worship of the Primitive *Roman* Church; and therefore they that have not *Peter's* Faith cannot succeed to *Peter's* Inheritance; they are not the Sons of the Saints; who possess their Places, but they, which follow their Works; that only, saith

Lactan-

Lactantius, is the Catholick Church, which retains the true Worship of God. *Ibid. pag.* 20, and 21. *Now as the* Roman *is not the Old Religion, so neither ought the Professors of it to appropriate to themselves the Name of Catholick; for whether we take it in the primary and Grammatical Sense, for Universal, or in its common Acceptation, for true Believers, the* Romanists *have no peculiar Right to this Venerable Title, because their Faith wherein it differs from the Church of* England *is not Universal; the word Catholick imports true Believers in all Points, which cannot be said of them; 'tis suspicious their Witness is not true, who have none to bear Witness of them but themselves, St.* John 5. 31. *Where so many Articles* * *of Faith are new, 'tis probable some are false, since the oldest things in Religion are the truest and the best;* So that upon true Enquiry the Church of *England* may more justly claim the Title of Catholick, *because the Principles thereof are few, and clearly deduced from Scripture, believed in the Primitive Church, and universally received by all sorts of Christians, who differ in some Ceremonies; but for the Points, which this Church accounts necessary to Salvation, the whole Christian World generally agrees in them:* Wherefore she is most Ancient and most Universal, her Seers are equal in Learning, and superiour in Piety to the best of the *Roman* Church, who ought to recant lest they should be Sentenc'd to Eternal Flames, by their Uncharitable Anathe-

* The *Greek* Church in her Annual Excommunication, Excommunicates all *Roman* Catholicks, for holding the Procession of the Holy Ghost; I mention this to shew they can be no more Infallible than other Churches; no Man, nor company of Men, can be Infallible unless God bestow Infallibility on them, for Infallibility is not a natural Endowment, but a Supernatural Gift.

ma's; but what ſhall I ſay? Truth is ſeldom grateful to Offenders; the firſt decay of the Church of *Rome* began in her Manners; for after there were Chriſtian Magiſtrates, ſaith St. *Hierom*, the Church became fuller of Riches, and emptier of Virtue; Wickedneſs is deſtructive to good Principles. The above-mention'd *Friendly Advice*, proves in *pag.* 30. that for about an hundred and fifty Years, there were fifty Popes wholly fallen from the Virtue of their Predeceſſors, being diſorderly and Apoſtatical, rather than Apoſtolical. St. *Bernard* ſaith, at *Rome* all regard is given to Honour, but to Holineſs none at all; it is below the Honour of true Religion to deſire to be taken up on truſt; wherefore the Church of *England* informs her Children by the Light of Scripture, in the Sacred Myſteries of Religion, deſiring they may be informed in every Truth, perſuading them to become Proſelytes of Righteouſneſs, knowing that to be more valuable, than all other Treaſures; this ſtandeth like the ſtrong Mountains, *Pſ.* 36. 6 for without any Perſon be righteous, we value not the gaining him over to our Profeſſion; we know that 'tis not to be either a Papiſt or Proteſtant will ſave thoſe that live in their Sins, 'tis unfeigned Repentance, and the practice of real Holineſs, that muſt bring us to Heaven, together with being Members of the one true Catholick Church, of which the Church of *England* is a moſt true uncorrupted part, as hath been ſufficiently proved by a numberleſs Number of Excellent Authors, now extant. *In fine, Popery is a Religion that will not Thrive in our Climate: And though they are pleaſed ſome times to divert themſelves with our Diviſions; and it may be, did from thence conceive ſome hopes of promoting their Intereſt amongſt us, yet I doubt not but they now ſee that we are not ſo much divided amongſt our ſelves, as we are all of us heartily united againſt them.*

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The truth is, Popery is a Religion fit only for an Inquisition to maintain, and Dragoons to propagate. Ignorance and Barbarity brought it in to the World, Interest and Passion maintain and keep it up; no sooner did Learning begin to revive, but Popery began immediately to decay, and ever since the one has still decreased in proportion, the other has flourished.

These two Paragraphs were taken out of a Book Intituled, *A Continuation of the present State of the Controversy between the Church of* England *and the Church of* Rome, *pag.* 64. Being a full account of the Books that have been of late written on both sides.

But for the Church of *England* she still retains the Faith of the Primitive Church, she rejecteth no true Catholick Doctrin, and is more Infallible than that Church who so vehemently pretends to be so; but before we shall believe her, we desire to know how she came to be so: If she saith that all her Members Believe and Teach it to be so, that is an inconsequent way of reasoning it is so, unless they could Prove it as well as Believe, and fallaciously Teach it, without a positive Demonstration of the truth of what they teach to be Orthodox and Primitive, which they never yet could prove, that is, in a fair and legal manner, as hath been proved against them in a numberless number of Books now Extant; wherefore she is not Cured of that Disease wherewith she was Infected, eversince *Paschasius Rabertus* his time, Abbot of *Corbey*; for she is not now what she once was, before her Garments were stained by Anathematizing her Brethren; which is an Error that was not so much as nominated in the Primitive time, to wit, that a particular Party of Men should take upon them to Anathematize those who are much more the true Children of their Heavenly Father than themselves; for we retain the Ancient Catholick Faith, which the Primi-

tive Fathers both Lived and Taught, for what we renounce is only Errors and Innovations; for what the Church of *England* Teacheth, is only pure and uncorrupted Truth, and our Opponents, if they would but once speak Truth, could not deny this Sequel; for I hope this will appear before the day of Judgment, when all Secrets will be known, and hidden Mysteries unvailed, and every one shall mercifully receive the Reward of his Doctrinal Works; and this is no false hopes, but a Scripture Truth; for then shall they discern betwixt him that feared the Lord, and him that feared him not: Verily there is a reward for the Righteous, doubtless there is a God that Judgeth the Earth.

A Recapitulation of the Subsequent Doctrin, wherein 'tis Illustrated.

LET not the abuse of this holy Exercise in some, hinder the due use of it in others, but by a wise Exercise hereof, see we endeavour to form our minds in some small degree after the similitude of the Divine Mind and seek the recovery of his Favour, by discreet self-Humiliation, and an inward hearty Repentance; then will his infinite bounty restore us to true joy and gladness of Heart: Holy Grief hath like a Tree, Tears for its Fruit, which springs from a Godly Sorrow, that produces in the Penitent the Fruits of Spiritual Life; yet there is somthing much beyond these outward bodily Austerities, which must be performed by us in order to the completion of our Victory, over the World, the Flesh, and our Spiritual Adversary, without which, these will do us little good; that is, the application in a right and due manner, putting no confidence in them, but depending wholly upon God for their acceptance; Salvation is

not in Man's Work, but in God's Mercy; 'tis his all-wise direction alone that guides us to make provision for the Soul's encrease of Wisdom, nourishing her to Life Immortal by Faith and Knowledge; by substracting from the Body, we make provision for the Soul, overcoming not only ourselves but others also by Meekness and Mercy; if others think to conquer us by Malice, we must conquer them by Patience and Gentleness, every day growing in Grace, adding one holy Work to another, till we have filled up our Measure of Sanctity and Holiness, and hereby revive the decayed Wisdom of our Ancestors; Vertues are known to encrease by Exercise. I advise not here to imitate the *Roman* Church, who by abusing many profitable things, have made others throw them quite away. I only exhort to the imitation of those Vertues which Flourished before the birth of their novel Errors; who so hath offended God, and is in danger to Perish Eternally, 'tis time for him to macerate and excruciate his Body by a moderate and discreet Abstinence, that God whom we have Injured by our Sins, may be reconciled to us in the Blood and Vertue of his Son *Christ*, who hath taught us to Humble ourselves by self-Humiliation and Denial, paring off all things that might interrupt our holy Race; if the Sinner would not spare himself, God would spare him: Not that we can satisfie the Divine Justice by self-Affliction, but to testifie to him and ourselves our real Grief, for having offended so high and Divine a Majesty. Now, in proper speaking Fasting is an abstinence from all manner of Food, whether it be Meat or Drink, as we may be satisfied if it need any proof, from that Question which was ask'd our Saviour in *Luke* 5. Chap. 33. *Why do the Disciples of* John *Fast often and make Prayers, but thine Eat and Drink?* Which Text is remarkable for two things; it shews that Prayers are a concomitant to Fasting, and that Fasting is opposite to Eating and Drink-

ing; he who eats and drinks, does not Faſt, as the Jewiſh and Chriſtian Writers ſay, notwithſtanding the preſent Opinion of the *Roman* Church, who ſuppoſe they Faſt when they abſtain from one ſort of Meat, and eat another perhaps more delicate; but the * true notion of Faſting or Abſtinence, is to eat a drier or Courſer ſort of Diet that is leſs Pallatable and leſs Nouriſhing, for in ſuch an Abſtinence there is a ſelf-Affliction, which is always intended by all that underſtand a true Notion of Faſting; for we muſt at leaſt in our Faſt content ourſelves with harder Fare and abſtain from the better Food. When *Eſther* and her Maids Faſted, together with the *Jews* in *Shuſhan*, they did neither Eat nor Drink three days night nor day, forbearing all delicate Meat and Drink for that time, *Eſt.* 4. Ch. 16. which recieves alſo ſome confirmation from what *Daniel* ſaith of himſelf, *In thoſe days I* Daniel *was Mourning three full Weeks: I ate no pleaſant Bread, neither came Fleſh nor Wine in my Mouth, three full Weeks.* His Abſtinence it ſeems which comprehends Faſtings, was abſtinence from all things Pleaſant and Deſirable; he allowed himſelf a Courſer ſort of Diet, which nothing but meer Neceſſity commended to his Appetite; and yet this doth not prejudice what is before ſaid of Faſting, that in uſual and ſtrict ſpeaking, it ſignifies eating and drinking nothing at all, unleſs it be when the Humiliation continued ſo long that it was impoſſible to Faſt ſtrictly, without any refection at all, as it was in theſe Faſts of *Eſther's* three Days and *Daniel's* three Weeks: *Daniel's* meaning is thought to be, that for three Weeks, he kept a Faſt, eating and drinking

* *On a Faſting-day, they that are in perfect health, ſhould eat nothing till the Evening, and then that which is leaſt delicate, yet not confining themſelves to any particular thing, but as their Healths will bear it.*

ing nothing at all till the * Evening, as the manner was on Faſting-days, and then abſtaining from Fleſh and Wine, and uſing only a Courſer ſort of Bread; for thus *Ezra* Faſted, eating no Bread at all, nor drinking Water; for he Mourned becauſe of the Tranſgreſſion of them that had been carried away, 10 Ch. 6. juſt as *Daniel* did; but the Faſt of *Eſther* does not ſo eaſily admit this Interpretation, becauſe they did in that neither Eat nor Drink three days Night nor Day, or at leaſt make no ſet Meal at all during thoſe three days, neither Night nor Day: Yet perhaps ſome of them might be forced to taſte ſomething for the ſupport of Nature, which otherwiſe might have failed in ſome Conſtitutions, of which we have no certainty; but very probably, where all were concerned, ſome for want of Strength or Spirits, might be forced privately to take ſome ſmall Refreſhment, tho of the meaneſt ſort of Food; or as ſome render that Faſt, according to the uſual manner of Faſts, they eat and drank nothing at all, neither in the Day, nor in the Night, for three whole days and nights together, ſave only in the Evening, and then alſo they forbore all manner of delicate Food: The ſum whereof is, that a compleat and perfect Faſt is that it conſiſts in, total abſtinence from all Meat and Drink until the Evening, and then alſo of eating and drinking ſparingly, or of the meaner ſort of Food, withholding from ourſelves ſome ſort of Food which we moſt love, feeding ſparingly of that we allow ourſelves, denying our Appetite of that full Satisfaction which it deſires at the uſual times of Repaſt; they that cannot endure to faſt wholly and entire, can yet eaſily bear to deny themſelves ſomething for their Soul's good;

* *They Faſted all day, and uſed Abſtinence at night, and ſo kept the rule of Sanctity, taking no more than meerly for the ſupport of Health.*

they may abſtain either in quality or quantity of Meat and Drink, and in ſome meaſure Afflict themſelves, which is the proper end of Faſting, a ſelf-Affliction for the Humiliation of Soul and Body; for no abſtinence can partake in the leaſt of the nature of Faſting, if there be not ſomething in it that afflicts us; which as I have before ſaid, is the very thing deſigned in Faſting. Now Abſtinence ought in ſome meaſure to reſemble Faſting, though abſtinence be a refreſhment, and an entire Faſt is not; for ſhould we Faſt beyond our Power, we ſhould enfeeble our Spirits and loſe our Opportunities to ſerve God, inſtead of making our ſelves more capable to do him Honour. In this ſenſe 'tis probable we ſhould underſtand our *Church in that part of its Tables and Rules which are ſet down before the Common Prayers, concerning days of Faſting, or Abſtinence, for in ſome ſenſe Abſtinence is but another name for Faſting; only the one is entirely Strict, and the other more Moderate; Abſtinence being a leſſer thing than Faſting; wherefore thoſe that are able, ſhould faſt, *i. e.* forbear all Food till the Evening: But thoſe that are not able to do this, ſhould at leaſt forbear all delicate food, and feed abſtemiouſly; that while they give Nature ſome ſupport, they alſo afflict and humble it; whereby we may the more clearly demonſtrate to ourſelves what the due deſerts of our ſins are, when we feel by a ſelf-Affliction, that we deſerve eternal Miſery for them. Did not the glorious Merits of Chriſt interpoſe betwixt his Fathers juſtly provoked Wroth and us? The juſt number of forty days being likewiſe famous in Sacred Scripture upon other Accounts: The Rain that made the Flood continued forty days,

and

* *This the Church ſtrengthned and Confirmed by an unanimous Conſent in St.* Auguſtin's *time. If we fail in our Duty here, 'tis matter of Lamentation.*

and so many days the Spies were sent to search the good Land: And *Ezekiel* in the Type was ordered to draw off the Siege of *Jerusalem*, and lay on his right Side to bear the Iniquity of the House of *Judah* forty days, 4 Chap. 6. The like number *Jonah* threatned *Niniveh* to be Destroyed: And so many our Saviour continued with his Disciples, after his Glorious Resurrection, before he * Ascended into Heaven, which very probably might move the Church to the Selecting this holy Number rather than any other, but without any opinion that it was strictly bound thereto, for then the Church would have precisely kept to it, which it hath not done, there being no positive Precept left by our Saviour, any farther than his own Example in doing it, and his Mandate to his Disciples, *When the Bridegroom is taken from you, then shall ye Fast.* From whence many conclude, 'tis a matter of Liberty, and not of Necessity, that is, we may use it if we please, but are not tied to Practise it, but as our Health and other Circumstances will permit us: But let them who refuse to do it in any wise, consider there is no Precept neither for Prayer to God, unless it be in general, *Pray often, and Pray always and with all Prayers and Supplications, let your request be made known to God*, Eph. 4. 18. Col. 1. 3, 9. &c. *i. e.* Directions in general, as our Saviour to his Disciples, *When ye Pray, say Our Father*, &c. Which may evince us, there is as much reason for Fasting as for Prayer, since the one is proper to accompany the other; and there is no less reason to omit Fasting, but by the Rules of Discretion;

* *Christ when he Ascended into Heaven, made his Body Immortal, but took not from it the nature of a Body, for still it retains according to the Scripture, a true human Body, which must be always in one defined Place, and cannot be spread into many, or all Places at once.*

tion; without which any action of our Life will be defective; There was no need of Precept to enjoin this duty of Fasting, it being no less known and practised by all good Men, than Prayer to God was, and giving of Alms, with which it ought to be join'd, as we learn in our Lord's famous Sermon on the Mount, St. *Mat.* 6. 1, 2, 3: And in the 16*th* vers. our Saviour saith, *When ye fast be not as the unbelieving*; which shews the Use and Necessity of Fasting, tho some abused it, supposing they have descreetly fasted, when they have only changed their Diet; though this be against the repeated Admonitions of the holy Fathers, which declared this kind of Fasting to be only the * Shadow of it. The true intent of Fasting is to abstain from all Sin, which is the end of Abstinence from Food; we fast from Meat and Drink, saith St. *Augustin*, that we may bridle and curb the Desires of the Flesh: This is a means of perfect Health, and to be cured of all Diseases: Temperance will prove good Physick to the Soul, as well as to the Body. A spare Diet is free from Luxury and Vanity; on a Fasting Day the good Man comes with more pleasure to a slender Table, than at an other time he comes to one furnished with all Delicacies, where the most generous Wines also are not wanting; he that fasts ought above all things to refrain from Anger, and to learn others by his own Example, Meekness and Gentleness, to have a contrite Heart, to repel all absurd Desires; to have before his Eyes continually, the Eye of the Eternal Judge, the Tribunal which cannot be corrupted; the Wealthy Man that fasts should be as much better than others, as he is Richer, and never admit of an evil Thought against any, and together with Abstinence from Meat

* Lindanus, *an excellent Writer in the* Roman *Church, in the last Age, sadly bewails the State of the Catholick Church in which the Shadow only of Fasting is left.*

we abstain from every thing that may hurt us, and convert our leisure to more Spiritual Imployments. A Faster, saith St. *Chrysostom*, ought to be Humble, Mild, Lowly, a contemner of the Glory of this Life; for as he hath despised the Care of his Appetite, so it becomes him as little to mind vain Glory, and look on him alone that Searches the Heart and the Reins; to make Prayers and Confessions to God with great diligence, and to do himself good by doing good, and giving Alms to others: Thus the Season of *Lent*, prepares the the mind to be a soft or fit Soil to receive the Divine Doctrin; just as a Field when the Weeds are killed, is disposed for the Seed; for Fasting, saith the same Author, is the Tranquillity of the Soul; there is no Tumult where this holy Discipline is wisely observed; such a City is become like a Chaste Matron or Mistress of a Family, whereat when we cast our Eye we may be amazed at the force of *Fasting*, which having made an entrance into every Man's Conscience, hath transform'd the Thoughts and purified the Mind, not only of the Magistrates, but of private Persons; and he who wears the Diadem, the Crowned Head, like all the rest, have bowed his Conscience to this Obedience; and to this purpose St. *Athanasius*, in his Book of Virginity, saith, 'Tis not simply Fasting which we magnifie: If we Fast and keep not our Mouth from speaking Evil; If we guard it not from venting passionate Words, our Fasting will profit us nothing; but all our Pains in this is but lost Labour, if we suffer any Evil to proceed out of our Fasting Mouth, or from our Heart: Fasting naturally constrains Men in some measure to Seriousness, and if a through Reformation should be wrought in none, yet this restraint upon Mens evil Inclinations for such a Considerable time would put such a stop to the progress of Vice, that it would make Men, if not better, yet less wicked than otherways they would have been, for this prevents the flood of

Ungodliness from growing strong and outragious. I wish all Men would considerately weigh this, and in some small measure practise the Advice above given, when they reflect on the Reasons for which those Sages at first did institute it, and as well at all times as in *Lent*, lead a Life worthy of our Profession: And seeing the Corruptions of Times and the Wickedness of Mens Natures are so Exorbitant, that 'tis a rare matter to hold the ordinary sort of Men within the Lists of Piety, Justice and Sobriety; therefore every one should at least lend his Prayers for the Assistance of all; lest Sin having no such Bridle to check it at any time should at length wax head-strong and unconquerable in any; therefore necessary it is we should be immured for a while, in order to our Learning the true Paths of Virtue; for Custom makes hard things Pleasant; and inuring our selves to Osterities, will enable us to shake off the habits of Intemperance and Impurity, and all Appearances of Evil, and deny all bad Desires, and hereby even without Fasting obtain the End for which Fasting is ordained, to wit, the breaking off all Sin by Repentance, and widning the Door of Confidence towards God: The more the outward Man Decays, the more the Inward Man Renews; may we therefore as much as is possible intend and increase this good and laudable Forwardness, to work out our Salvation with Fear and Trembling; and hereby drive away all Remembrances of Injuries out of our Hearts, and check all Wantonness of the flesh, and make it obedient and tractable to fulfill God's Commandments. Fasting * brings under the Body, and bridles its disorderly Motions, it makes the Soul also more clear and bright, and

* *Fasting is a great help to Virtue, and to subdue the Body to the Mind, and is a great means for keeping up Seriousness of Mind, necessary for the Maintaining the power of Religion.*

and makes it ready to sore a Loft, to attain the higheft Confidence in God, who hath in Mercy told us, he that is gentle and merciful, there is nothing exacted from him beyond his ftrength; we ſhould then throw away all unneceſſary Care for the things of this Life, and beſtow all our leiſure in Spiritual Imployments, beſtowing all our ſpare Minutes in one good Work or other; which if we are careful to do, there is no need then of that help of Faſting: If we are prone of our ſelves to do all things neceſſary to Life and Salvation; if we tranſlate our Thoughts above this Life, to things Spiritual and Divine, we need not ſcruple the due Uſe of Meat and Drink with Moderation; ſuch a Man may with Safety omit the Uſe of this Medicine of Faſting, and yet not deprive himſelf of the Delicacies of Spiritual Repaſt, for we are commanded to abſtain from Meat and Drink, for thoſe things ſake, which if we obtain without the Uſe of theſe means, then we may omit theſe means if we are arrived at the end at which they aim, for if we have done what the Lord requires of us, we have then kept the true Faſt, according to the true Intent for which it was commanded; and as for ſuch whoſe Conſtitution cannot bear the Diſcipline of Faſting, and can eat but little at a time; and therefore require frequent Reparations of the decays of Nature; theſe are not required to Faſt: And to theſe we may add thoſe who eat always ſparingly, no more, or as near as they can gueſs than will juſt ſuffice to ſupport their Strength, for the diſcharge of their Duties in their ſeveral Imployments; theſe always lead ſuch an abſtemious Life, that it may be called a perpetual Abſtinence, ſo that they have no need ſeverely to macerate their Bodies at any time: They are juſtly excuſed by St. *Cryſoſtom's* Rule from the Obligation of Faſting, which I have tranſcribed for the Satisfaction of ſuch as ſcruple theſe things; we ought always to have a due care of the Body, not only for the Bodies

ſake, but for the ſake of its Miniſtry and Service in the acquiſition of Vertue; for 'tis impoſſible to attend to Reading, or bend our mind to Prayer, or to be fit for any profitable Employment, if the Body be not well treated, that it may be an obedient Miniſter to us. Our Lord Faſted to Arm himſelf againſt the aſſaults of Temptations. We to teſtifie our being Dead with Chriſt, and for a preparatory Purgation before the Feaſt, he *Faſted forty Days* becauſe he was God, but we proportion it to our Strength. Although there be ſome whoſe Zeal perſwade them to extend their Faſting above their Strength, St. *Gregory* of *Nazianzen* ſheweth the neceſſity of Diſcretion in all our Actions. *What need they Faſt Corporally, whoſe minds are purified by the Word*? Alluding to that Paſſage of our Saviour, *Now ye are clean through the Word which I have ſpoken to you, St. John* 15. 3. Such pure Souls, ſaith *Elias Cretenſis*, do not ſtand in need of that Luſtration which is made in Faſting: And St. *Auſtin* relating what incredible Faſts were kept in ſome Monaſteries both by Men and Women; yet ſo that no Perſon was urged to ſuch Severities as they could not bear: Nothing was Impoſed upon them that refuſed; nor were they condemned by the reſt. In fine when they were not well, they ate ſuch things without Scruple, from which they abſtained when they were in Health; for if theſe Cautions were not uſed, we might indeed make ourſelves more unhealthy rather than more Holy. The Apoſtle to *Timothy*'s Advice is, *To drink a little Wine becauſe of his* often Infirmities; yet Bodily Exerciſe are pertinent for a little time; for if we find our ſelves Flat and Dull, we may by the rules of Diſcretion, break our Faſt before our intended time, to prevent our being Languid, that we may ſing the Hymns with a chearful Mind; for with ſuch Sacrifices God is pleaſed, when we take Refreſhment merely for ſupport, not for Pleaſure; for thereby

thereby we are made more capable of his Service; good is it therefore to follow the guidance of sincere Understanding, that we may Imitate the * Evangelical Discipline; which is an uncorrupted rule of Life; and this will prove without doubt very helpful for the preserving and perfecting the Church in Purity and Holiness. The *Greek* Church besides the great *Lent*, have other three *Lents* of shorter continuance and less strict observance at other Solemn times of the Year. May we not then lay aside the due Use of Fasting; the Example of which flows from the Prophet *John Baptist*, our Lord *Christ* and his Apostles; and by the Doctrin of the Fathers of the Church of the best Ages, and by the Practice of the Faithful. Hereby we may draw upon our Selves, and the Church and Kingdom, many Blessings; by appeasing the Divine Displeasure, and averting publick Judgments; and on the contrary procure great Prosperity. From the wise Practice of this, nothing but our own Wills can hinder us; wherein we are earnestly to sue to be reconciled to God; whose Sacred Majesty we have too often and perversely offended. These things as I have demonstrated, are a means of obtaining his favourable acceptance, and of prolonging a National Tranquility. Hereby we may prevail for an Adjournment of the Judgments which justly

* *The Church calls us to Fast before Festivals, wherein we may take a strict account of our selves, to perfect our Humiliation and Repentance, and obtain a right to the Blessings then Celebrated; for which reason* Peter Martyr *thinks the Annual Fast was Ordained amongst the* Jews *by God himself, because many Sins had been committed by the People the whole year foregoing, and the Law had not been diligently observed.*

* *When the exigence of Affairs require Humiliation, there is no doubt but Faſtings with Prayers and Alms are acceptable.*

* threaten us: We ſee in *Ahab*'s caſe, tho his Humiliation was not ſincere, yet God had ſo much reſpect to him, as to adjourn the Vengeance already denounced, to put it off till a further day, becauſe he *Faſted and lay in Sackcloth* 1 Kings, 21. 28, 29. And what may we not expect, when the better part is not wanting, if we truly turn to him with true Contrition and Meekneſs of Heart, bewailing and lamenting our ſinful Life, and ſincerely endeavouring to *bring forth Fruits worthy of Repentance.* This we ſhould do voluntarily at all times, and particularly in our private Retirements on Faſting-days; addreſſing ourſelves to God in all ſorts of holy Thoughts and devout Affections, with great fervour and ardent deſires: No Man can be penitent while his mind continues Vain and full of vicious Affections: Neither is it to any purpoſe to afflict the Body, unleſs the Mind be Reformed alſo. Wherefore, we ſhould ſpend our Retirement in ruminating upon theſe things; for when our Adverſary ſees us intent upon God, he dares not approach us, but flees away before a more powerful Spirit working in us to qualifie us for the enjoyment of innumerable good things: We ought therefore to ſhew Reverence and Honour to one another, in the fear of God. May we therefore expell all Worldly thoughts, and keep the Eye of our Mind clear and vigilant, that we may be furniſhed with all manner of worthy Accompliſhments, to partake of the Lord in the *Eaſter* Joy, and have a true right to the Bleſſings which are then plentifully Celebrated by the Hand of Heaven; the joyful hopes of which will ſufficiently ſatisfie every pious and humble Mind. All Nations from Ancient times have uſed Faſting as a part of Repentance, and as a means to turn away

way God's Anger: When ever they would apply their Minds to meditate upon the wonders of God's love, they prepared their Minds by Fasting and Abstinence, the Soul being more capable of *Divine Business at this time. The great Apostle tells us he was in Fasting often; and there is no reason to exempt the rest from this Duty, according to their Master's Command, *When I am taken from you, then shall ye Fast.* There's no doubt but they were Exemplary to others herein, whereby they approved themselves the Ministers of God, who did not pamper their Bodies, but bring them under, that their minds might be more fit for Meditation and Prayer, and the Illuminations of the Holy Ghost. Thus I have shewn the Antiquity of the *Lent*, or Spring Fast. 'Tis the confession of all Learned men, that all except they who are unskilful in Histories, and never Read the Fathers, none except those who do not acknowledge the observation of this time of *Lent*, to be most Ancient. *Telesphorus* who was the Seventh Bishop of the *Roman* Church and Martyr, about the Year of our Lord, 139, makes mention of it as observed in the Church before his time. 'Tis so Ancient, we may safely conclude, the beginning of it was from the Apostles themselves, as hath been before Specified; and 'tis congruous to the Holy Story. The first Converts to Christianity were the Pious *Jews*, by whom it was propagated to the rest of the World. Those Devout People were accustomed by the Discipline of *John* Baptist, who came to prepare men for Christ, to Fast often; as we read they did twice a Week. We may very well suppose, that when they became Christians, they did not become less Devout [illegible]

* *When St.* Paul *speaks of the Devout, he describes them by this Character, Continuing in Supplications, with Fastings and Prayers Night and Day*, 1 Tim. 5. 5.

continued, only they chang'd their days to keep such Solemn times of Prayers with Fastings every Week. The Jewish Fasts were on *Mondays* and *Thursdays*; Whereas the Christian's Weekly Fasts are on *Wednesdays* and *Fridays*, which are the days on which our Lord was Betrayed and Suffered; and as we have above recounted, the Apostles themselves observed them, together with the day on which he lay in the Grave; and further 'tis supposed, that whole *Week before the memory of his Resurrection from the dead, commonly known by the name of the Great Week, or as we now call it, *Passion Week*; which was then, and is now by all observed, with a more than ordinary Solemnity, both for Fasting and Prayer, and therefore is

* *The great Week of Lent, as they anciently called Passion Week, i. e. the Week just before* Easter; *which had that name given it, because in it certain great and unspeakable Benefits are bestowed upon the true Observers of it. There was an end put in this Week to the long continued War; Death was extinguished; the Curse was taken away; the tyranny of the Adversary dissolved, and he himself disarmed; God reconcil'd to Mankind; Heaven made entrable; Men associated with Angels; things distant, conjoined; the Partition-wall broken down; the Inclosure laid open; the God of Peace Pacified. And therefore we call it the Great Week, because the Lord graciously confers on us such a multitude of Gifts. Herein Kings themselves declare in what great Admiration they have those Venerable days, by commanding a Vacation to all those who manage Civil Affairs, by shutting up the doors of the Courts of Judgment, and requiring a Cessation of all Strife and Contention; that Men may have nothing to do but to apply themselves to the right performances of Spiritual Offices, with [illegible] Quietness and Tranquility that Earth*

juſtly ſtiled of Apoſtolical Inſtitution, becauſe founded upon their Practice and Example. The reaſon why our Lord's Diſciples Faſted not while he was in Perſon with them, is becauſe it was a time of Joy: 'Twas no doubt, the great Jubilee, when it was to them as improper to Faſt, as it is to Mourn at a Wedding; yet even then, St. *John's* Diſciples and the *Phariſees* Faſted often, St. *Matt.* 9 Chap. 14. 2 *Cor.* 11. Chap. 27. But Mourning did not ſuit with the Bride chamber. Again, perhaps our Lord's Diſciples as yet, could not bear ſo ſevere a Diſcipline; or at leaſt their extraordinary Aſſiſtance from Heaven, required it not; the immediate Preſence of their Maſter, no doubt afforded them extraordinary Support, therefore Faſting was not yet fit for them, there being to every thing a Seaſon; and now was the time of Gladneſs. So that though our Lord's Diſciples did not then Faſt, yet his high Majeſty did not reject Faſting hereafter, which is an act of Abaſement, and ſerves to humble and lay us low in our own thoughts: 'tis a Natural effect and expreſſion of Sorrow; no Abſtinence or Sorrow, can deſerve the name of Penitency, but ſuch as is Afflictive, which is always intended in Faſting. Thus the great Faſt appointed by God, to be yearly obſerved on the Seventh day of the Tenth Month, is deſcribed the 16*th* of *Leviticus*, 29. 31 ver. *It ſhall be a Sabbath of reſt to you, and ye ſhall afflict your ſelves by a Statute for ever: And whatſoever Soul it be that ſhall not be afflicted on that ſame day, he ſhall be cut off from among his People.* Thus, *Ezra*, Ch. 8. 21. *Then I proclaimed a Faſt at the River* Ahava, *that we might afflict our ſelves before our God*, &c. This calls to our mind the true cauſe of all Pain and Anguiſh, and will cauſe us more thankfully to * embrace the remedy, and ſpeedily ſeek relief by unfeigned

**The abuſe of theſe Sacred Means, may ſuffer us to Periſh, tho we have a remedy juſt at hand.*

Repentance. Faſting hath alſo ſomthing of Penal Chaſtiſement in it, whereby we take Revenge upon our ſelves; herein we deprive our ſelves of that Satisfaction we deſire and might lawfully enjoy; whereby 'tis manifeſt, we inure our ſelves to endure hardſhip, as good Soldiers of *Jeſus Chriſt*, and are in a preparation to ſuffer for his Name ſake; hereby we are enabled to obey all good Motions in Righteouſneſs and true Holineſs, to which a pamper'd Body will not let us liſten, wherefore its food is to be ſometimes withdrawn, that the Body may be ſubject or pliable to the Mind, and Body and Soul may ſubmit to the holy Inſtructions of the word of God. This was St. *Paul*'s reaſon for treating his Body ſeverely, leſt while he had Preach'd to others, himſelf might be a caſt away; and yet ſome there are who think there will ariſe no danger from a Body ſed to the Full; theſe in effect make themſelves more Spiritual than St. *Paul*, for whom, if they had a due Reverence, they'd not be high Minded, but fear; by bringing the Body into Subjection, it helps to raiſe the Mind to Heavenly thoughts, for which all Men find themſelves moſt fit, not when they are Full, but when they are Faſting: "That it was Anciently look'd on as a help to Prayer. This is a convincing Argument: That the *Jews* were wont upon their Sabbaths to eat and drink nothing till 'the Divine Service was over in the Morning: By 'which St. *Peter* ſatisfies them, that he and the reſt 'of the Apoſtles, could not be thought Drunk on 'the day of *Pentecoſt*, as the Mockers ſaid they 'were, when they heard them ſpeak various Lan'guages, ſince it was but the third Hour of the 'day, *i. e.* Nine a Clock in the Morning, *Acts* 2. 15. As if they had ſaid, Divine Service is not yet begun; and therefore they ſuppoſe them Faſting, unleſs contrary to their known Behaviour, they would judge them to have no ſenſe of Religion: Upon which conſideration, thoſe who are in perfect

fect Health, usually Fast before the Holy Communion, out of Reverence to God, who they thought ought to be served before themselves; and also hereby to be fit for Holy Meditation and Prayer, wherein they are more easily lifted up above, when their Bodies are Empty, and their Minds full of Heavenly thoughts, for Prayers are fed and nourished by Fastings, which offers to God the fattest Sacrifice; we seldom read of Fasting, but as a Concomitant to Prayer, *Ezra* Ch. 8. 21. 23. *Jonah* Ch. 3. ver. 5. 8. and *Luke* 5. 33. This also seems to be our Saviour's meaning, when he tells his Disciples that some Devils could not be cast out, but by *Prayer and Fasting, St. *Matt.* 17. 20. 21. As if Wisdom had said, 'Twas a Work which required great intention of Mind, in Prayer to God, and a strong Faith in him; unto which Fasting helps to raise the Mind, by drawing it from the care of the Body; unto which while we deny all superfluous Support, we are made more sensible of our entire dependance upon God alone, to whom we may justly think it unseemly to sue for Mercy, if we our selves shew not Mercy to others, unto which Fasting doth dispose and enable us; for it makes us sensible of the Poor and the Miserable, and furnishes us with as much to give them as we spare from our selves. For our encouragement herein, we may consider how an Angel appeared to *Cornelius* upon a Fasting day, to testifie to him how acceptable his Prayers and Alms were to God: And *Tob.* 4 Ch. 7, 8, 9. we learn that Prayers is good with Fastings and Alms and Righteousness: a little with Righteousness, is better than much with Unrighteousness; it is better to give Alms than lay up Gold, for Alms will deliver from *Death*, and direct to the right way of purging away Sin, which is unfeignedly; and immediately to forsake it.

**There are manifest proofs of the ejection of Devils, by Fasting and Prayer.*

And now, who sees not that discreet Fasting is every way a means to obtain favour with God, for the averting of Anger from our selves, or from the Nation, where we live; seeing Fasting contributes to Humiliation; to Repentance; to amendment of Life; to earnest Prayer; to acts of Mercy to others, to prevail with God for Mercy to our selves; we being frequently apt to run into Sin, 'tis but reason we should be frequently put in mind to Repent, and calling our selves to an account; therefore wholsom is this * Ordinance the Church hath appointed us for our Humiliation; That we should from Week to Week assemble our selves to this end, to search and try our ways, and with Fastings and Prayer, turn to the Lord our God, that hereby we may turn away his Wrath from us, which otherwise in general and particular, might fall upon us. Wherefore to except against this, because we have no *Divine* Command upon Record for it, is very Unreasonable; yet as I have shewn, we have a consequential command for it, *When the Bridegroom is taken from you, then shall ye Fast.* In the ancient Religion of the *Jews*, there was no Precept given by their Law-giver for more Fasts than one, throughout the whole Year, which was the great day of Expiation: Yet they held themselves obliged to observe many other Fasts upon set days in several Months, *Zach.* 7 Ch. 3. 5. 8. 19. where we may find four Fasts in several Months, having been upon good reason Ordained; they durst not alter them, tho the reason seemed to be altered, without a *Divine* Direction, which their Elders, by whose Authority they were first appointed, desired

* *Fasting is a great help to the awakning our minds, and directing us to true consideration, which may furnish us with a holy Grief, that by the Divine assistance we may make an absolute divorce between us and our Sins.*

desired to receive from the Prophets: Our Saviour found weekly Fasts as well as Monthly, amongst that People, which he did not reprove no more than Prayer and paying Tythes, *Luke* 18. 11, 12. These were commendable things, if Vanity had not made the *Pharisees* glory in them, and despise others who did not perform these things. St. *John's* Disciples Fasted often without any reflection upon them for it; they were not thought Superstitious, or to do more than they needed; our Saviour rather approves their Strictness in this, for he saith, *His Disciples should not be behind them in Fasting hereafter*, tho for the present, there was a special reason why they did not practice it. The days on which the *Jews* Fasted, as I before observed, were Mondays and Thursdays, which were chosen because they had been of Old days of Prayer, which the *Devout* observed with Fastings also, if credit may be given to *Maimonides*, who saith, *These days were appointed by* Moses *himself for Solemn Assemblies: Our Master* Moses *appointed* Israel *to read the Law at Morning Prayer upon the Sabbath day; and upon the Second and the Fifth days, that they might not rest three days from hearing the Law*; upon which days, even those that dwelt in the Villages were *bound to Assemble in the Synagogues, tho on the rest of the days of the Week, they did not tye themselves to it. These two days having been thus set apart from Ancient time for Prayer and Fasting, those Pious *Jews* who became Christians, could not think of being less Religious and

**These holy Assemblies, or Fasting-days, were wisely appointed for those who spend more time in the World than with God, and that either cannot or will not Assemble with the Church every day; that on those Solemn days at least they might Sequester themselve a while from Secular Employments, and bestow some acceptable time on the Service of God.*

Devout

Devout under the Gospel, than they had been under the Law, and therefore still continued two such days every Week, tho not the very same; for as instead of the Sabbath which was the Seventh day, they who were become Christian, now keep the first day of the Week as the principal time of their Assemblies, forasmuch as our Redemption was a greater Mercy than our Creation; so instead of the Second and the Fifth, they chose the Fourth and the Sixth, which are our *Wednesdays* and *Fridays*; for the two other days on which they held Solemn Assemblies, for the very same reason for which *Moses* and the Elders chose the other, because they are the same distance from the Lord's day, as *Monday* and *Thursday* were from the Jewish Sabbath: Hereby 'twas provided that no three days passed without the more Solemn Assembling. Certain it is, that there was no Church in *Epiphanius's* time, which did not look upon these two days, *viz. Wednesday* and *Friday* as the stated days for Fasting and Prayer; therefore in opposition to the *Arians*, he fears not to ask this Question, *Who is there that consents not to this throughout all the Climates of the World? That the Fourth day and the day before the Sabbath, are days determined or appointed in the Church for days of Abstinence and Fasting?* None he knew durst contradict this Challenge, nor be able to shew the contrary; for as I have above shewn, 'twas an Apostolical Constitution all should Fast on those two days; for that which was a Vertue in St. *John's* Disciples, could not be a Crime in the Disciples of our Lord, therefore they were not excused from the like Obligation; only some small respit he allowed them, *till he should be taken from them*; as I have shewed in the foregoing Pages. Such was the uniformity of the Church's Fast, that the Fathers could find no other Original of it, but the Apostolical Ordinance. These are the famous Station days so much spoken of by the Ancient Christians. To affirm which,

which, I see no Incongruity; for it undoubtedly accords with the Practice of the Religious heretofore, and was a laudable Custom from the beginning of our Religion, to meet and Worship God on the Fourth and Sixth days of the Week; wherefore this is * no Novel Superstitious Doctrin; nor does it lead us to any dangerous conceits of Satisfaction and Merit; not that we think the sum of Christian Perfection consists in the Service of Abstinence alone; nor are we hereby to hunt after the Praise of Men, but carefully to keep our selves in the true fear and love of God, that we may not be destitute of Prudence, nor extend our Fasts beyond measure, to the hindrance nor damage of better and more profitable things; but retain so much of these ancient Rights which may advantage Faith and the true Worship of God; always avoiding that dangerous Doctrin of placing any Merit herein; for we are truly sensible, that after the careful endeavour of doing our bounden Duty, we are yet Unprofitable Servants; not laying any Strength nor absolute Dependency upon these Duties, but doing them according to the best of our Power, and leaving the effect to God, to whom we carefully endeavour to pay an acceptable Service; but we are far from thinking we can Merit any thing from God by Fastings; but we know we may make our selves more capable of Serving him acceptably, by Sobriety and Moderation in Meats and Drinks. These tho they are things Indifferent, may be Profitable and conducible to God's Worship; for when we are Fasting, we are more fit to pour out our Souls by Prayer to God, when Fasts are propounded consonant to God's Word; How can he who

* *This holy Exercise may serve to raise our minds to a due valuation of the happiness of the other World, when we despise all the Enjoyments of this, by applying our minds to Prayers and holy Thoughts.*

who believes in God decline them, but in all lawful Commands; Age, Sickneſs, or Labours, or a Journey, are to exempt from the ſtrict obſervation hereof; that is, if any of theſe diſable Men, as hath been above ſuppoſed, Moderation and Diſcretion is to be taken with us in all things: None that are diſabled, are required to do theſe things; God requires no more from any Man than we are able to pay him; he will have Mercy rather than Sacrifice. Again, if Faſting doth not promote the Religious ends for which it was ordained, it ought to be rather omitted, than negligently or abuſively performed. We ſhould conform to the wholſom Cuſtoms of the Church where we live, without condemning the Cuſtom of other Churches, while we have on our ſide Scripture, Reaſon and wholſom Preſcept; for tho we have not a *Divine* Law for Faſting, we have an Honorable Example for Solemn Supplications, *Wedneſdays*, *Fridays*, the *Embering Weeks*, and the *Lenten Faſts*, together with the *Eves of the Saints*; and whatever other Solemn time our Sins or God's * Judgments require it; for which reaſon, I have produced ſome of the Weightieſt Cauſes for which theſe Solemn times were anciently obſerved. I have before ſignified pag. 20. If *Chriſtmas* day falls on *Wedneſday* or on *Friday*; then Faſting is for that Honourable Cauſe to

* Acts 13. 2, 3. *They Miniſtred to the Lord, and Faſted, and Prayed for the very Diſtreſſes in which the Church was. Thus I ſubume when an extraordinary caſe calls for a ſpecial Faſt, we ought to perform it with due Humility, ſuch as was the ſeparating* Barnabas *and* Saul, *for a great Work. And in all preſſing dangers we may juſtly obey the Law of Faſting, when the Biſhop commands it to be obſerved with more than ordinary or uſual ſtrictneſs.*

be

be omitted, which at other times is a Christian's Duty, and have been generally observed as set times for Fasts, and was wholly rejected only by the *Gnosticks*, who condemned all Fastings that were commanded by Authority, as disagreeable to their unholy unsanctified Life; yet they would Fast on their own accord, but not in obedience to the Church's Constitutions; such an obstinate People it seems there is and have been amongst us, who perhaps will Fast upon days of their own appointment, but not when they are Commanded by the Civil Magistrate, the Father of their Country, who hath a power to appoint things Indifferent: St. *Paul* calls them God's Ministers. I have before mentioned the Evidence for Fasting before Ordinations, or setting Persons apart for a special Ministry; for whose sake the Fasts of the four Seasons, called *Ember-Weeks*, are still with good cause continued before Orders are given them by the Church; all Solemn and great things being always undertaken by such Preparations.

Now, if any shall object against Fasting as altogether Unlawful, let them consider Queen *Esthers* Fast of three days continuation; in whom we find it to be esteemed a laudable and an acceptable Service, and prov'd effectual to the averting God's Judgments from that People in their Distress, when they were to have been given up to the Will of their Enemies.

The Primitive Christians thought the condition of a great sinner so doleful, that it called for the bitterest Lamentations; which may further Illustrate the thing in hand, by addressing our selves to God for Mercy.

When Repentance throws a Man upon the ground, it supports and relieves him; it excuses him when it accuses him; yet we should so keep the Body that it be not unserviceable to the Mind.

Useful

USEFUL
PRAYERS
Upon ſeveral Occaſions.

A Prayer for a Calm Spirit.

O Lord keep me, that no fretful Thought may at any time riſe up in me, nor Anger Inhabit in my Mind, or at any time break out of my Mouth: Keep me always by thy *Divine* Grace, in a ſweet compoſure of Mind; give me the Silence, the Innocency and Meekneſs of a Lamb; that by thy aſſiſting Grace, I may endeavour to imitate the Vertues of the Lamb of God, that taketh away the Sins of the World, and by his aſſiſtance, baniſh from my Mind all earthly and carnal Thoughts, that they may no more diſturb my Devotion, nor prevent me from a ſincere performance of my *Duty*, through the whole courſe of my Life: Be gracious to all my Relations in the Fleſh, and to my Frinds in the Spirit: Bleſs the Catholick Church, endow her with all *Divine* Graces and riches of Spirit, that may comfort and ſupport her in all *Diſtreſs* and Trouble; extirpate Hereſies, unite her Diviſions; give her Patience and Perſeverance in the Faith, and let every one of her Members be an Inſtrument of thy Glory and of her Refreſhment, and of Joy to each other, by being endowed with the Ornaments of thy Heavenly Grace, by which thou haſt aſſured us, thou

wilt

wilt bring us to Glory; O therefore be pleased to endow our inward minds with a plentiful share hereof, for thy Mercy sake. *Amen.*

O Lord, make all Men sensible that there is no flying from thy Justice, when thou art offended by their high Provocations, in that they have sometimes presumed to tempt Temptations, and willingly led themselves Captive by the slavery of Sin; yet, O Lord, leave them not in the hands of their own Counsel, lest they bring themselves to endless Ruin, but recal them from their evil ways, and make them of thy own Fold, under the one great Shepherd *Christ Jesus*. Make all Men live a pure and unspotted Life; be to them the food of their Thoughts, the relief of their Wishes, and the only repast of their Desires: After Death, make them worthy to re-enter a Possession of Happiness, and inherit Glory: Encline their Hearts to desire what is good, and bless their endeavours, that they may do what they desire; enlighten their Understanding with thy Truth; rectifie their Judgment with thy Word; direct their Will with thy Spirit; strengethen their Memory to retain good things; order their Affections that they may love thee above all things; encrease their Faith; encourage their Hope; quicken their Charity; sweeten their Thoughts with thy Grace; season their words with thy Spirit; Sanctifie their Actions with thy Wisdom, that whensoever they depart this Life, they may be admitted to behold thy Face in Glory. These Mercies we beg for them and our selves, for thy own Bowels and Compassion sake. *Amen.*

O Lord, I beseech thee to re-inflame the coolness and deadness of my Affections; reinforce my Vows and Resolutions against all Impiety, that my Faith may be settled and re-established; make my mind apt to receive and conceive

things

things Spiritual, and divine by the operation of thy overruling Councils, which wisely ordereſt the greateſt and leaſt affairs ſweeten our Miſery, with the ſenſe of thy Mercy; let us be willing to undergo any thing to re obtain thy Favour; in all our Afflictions keep us from Deſpair in all our Deliverances; preſerve us from Ingratitude, that being timely quickned with the ſenſe of thy goodneſs, and truly humbled with the ſenſe of our own Wickedneſs, we may be exalted by the virtue of thy Grace. *Amen.*

O Lord, refine my Mind and purifie my Body; [Let not my Sins weigh down my Hope, for I depend on thy * Mercies to Forgive, not on my purpoſes to amend; that as our Sins have turned our Antidotes into Poyſon, ſo let thy Grace turn the Poyſon into Antidotes, by overruling our Hearts with thy inlivening Grace, that the worſe things we ſuffer by thy Juſtice, the better we may be by thy Mercy.] Prepare us by the Sacred aſſiſtance of thy Divine Spirit, to receive and embrace thy holy Word, in the full extent and latitude of it. *Amen.*

* *This was borrowed from King* Charles *the Martyr.*

O My dear Redeemer, let Death be to me an eternal gate of Glory, or a paſſage to Eternal Life; make me ſenſible truly to ſeek thy favour, is to ſeek eternal Life; O let me ſeek it by true Repentance, that I may not fail of it: O by thy precious Blood cleanſe me perfectly from all Pollutions and Stains, both of Body and Mind, that I may be worthy to partake of eternal Purity and immortal Joys, to behold the brightneſs of thy Face, for ever. *Amen.*

O Eternal King, give me Grace to improve thy Mercies to thy Honour and the good of Mankind. Leave me not in the hands of my own Counſel, but ſupport me by thy Almighty Protection, through the whole courſe of my Life; and wherein ſoever I have failed of due Obedience, I beſeech thee to forgive me: Transfer thy dear Son's Righteouſneſs to me; compaſſionate my Infirmities, and commiſerate my Frailties; forgive all my Iniquities, purge all my Miſdemeanors, and give me ſtrength againſt them; cloath me with thy Righteouſneſs; enrich me with thy bleſſed Merits, and plead my Cauſe to thy dear Father; ſuſtain and comfort me while I Live, and prepare me for my *Death*; let me ſeriouſly conſider of the Solemn Hour of my *Departure*; ſettle and compoſe my Thoughts, that I may become worthy for thy Kingdom; let me be a conſtant and a true Mourner for my Sins; as thou haſt beheld me Sinning, ſo now I beſeech thee, behold me Sorrowing, that as my Sins have provoked thee to Anger, ſo let my Tears move thee to Compaſſion, that thy Mercy may be Magnified, my Miſeries Relieved, and my Sorrows Comforted; and what Acts I have omitted that have been in my Power, I beſeech thee to aſſiſt me in the making up; in my deſires of Obedience, moderate my honeſt Repaſt; ſet an edge upon my Soul, and make it more earneſt and more active in *Devotion*; thou knoweſt O Lord, I deſire Amendment, as well as Pardon: Aſſiſt me I beſeech thee, in overcoming my ſelf, that I may die to Sin, and live to Righteouſneſs, and worthily bring forth the Fruits thereof, conquering our ſelves in whatſoever we are defective, through the aſſiſtance of *Jeſus Chriſt* our dear Redeemer; to whom with the Father and the Eternal Spirit, be all Honor and Glory, World without end. *Amen.*

O My dear Lord, tho I cannot serve thee with Angelical Purity, yet assist me in doing it with an Evangelical Sincerity, that I may every day encrease in Righteousness, and hourly mortifie all Worldly Affections, that I may give thee due thanks for all thy Divine Refreshments, especially for the Operations of thy Holy Spirit, which thy infinite Mercy is graciously pleased infinitely to assist me with; for which, Glory and Praise be given to thee World without end. *Amen.*

A Prayer before the Holy Sacrament.

O Lord, fill my Soul with the love of thy Sovereign Felicity, that my Body may become a holy Temple for thy Sacred self to reside in, and that I may never more Pollute my Soul, but may keep the Unity of the Spirit in the Bond of Peace, loving thee with a pure Heart fervently, that I may be worthy to be presented Spotless before the Presence of thy Glory; the mean time, give me Spiritual Strength to overcome all Assaults of my Adversary, that by thy powerful assistance, I may praise thee Incessantly with an enlarged Soul, for admitting me to drink of the Fountain of Life freely. O grant, that when ever I approach to thee, in the Divine use of thy Sacred Mysteries, it may be for my present Assistance, and for my Assurance of everlasting Life: Let not my humble Approaches thereto, prove to my Judgment, nor to my Disadvantage, but to the everlasting sweetness and comfort of my Soul: Let these holy Visits put new Life and Vigor into my Soul, and into the Souls of all that Communicate with me, that our Faith may encrease, and we may grow more humble and contrite for our Sins, that we may Love thee, Serve

thee, and delight in thee more than hitherto we have done, that this Divine Banket may turn to the Spiritual nourishment of all our Souls; and may be a sure Pledge to us of our Salvation; that by the virtue of it, we may be so Strengthned, that we may never Offend thee more, nor grieve thy Holy Spirit, by which we are Sealed to the day of Redemption: Let me receive these Sacred Mysteries to the effectual amendment of my Life, by proving to me a preservative against all Sin, by encreasing Vertue and Holiness in my Soul: By these means instill into my Soul prevailing Grace, to procure me all Spiritual Wisdom and Discretion: fill me with the Spirit of Love, Purity and Peace: Sustain me with thy good Spirit, and refresh me with thy Comforts, be thou Wisdom and Righteousness, and Sanctification to me, that I may be lifted up to thee in all dutiful Obedience. *Amen.*

O Lord, suffer me not to be any longer more ashamed of my Duty, than my Offences; but make my Heart burn with ardent Affections towards thee, that I may gladly and readily Obey thee in all things, that my Soul may overflow with the Waters of Comfort: O let Vertue go out of thee to heal all my Sicknesses and Infirmities, that thou may'st appear to my Soul in the use of these Holy Mysteries; heal my Sores, purifie my Stains, lighten my Darkness, turn from me all vain Imaginations and Delusions of my Enemy, with all perverseness of Will, and whatsoever is contrary to thy Purity; Moderate all my Passions and sensual Desires, and make me entirely Holy and Submissive in all things to thy blessed pleasure, let not thy greatness amaze me, but refresh and satisfie me with thy Mercy; make me hunger and thirst after this Heavenly Banquet, that my Soul may ascend to thee in humble Supplication; sprinkle my polluted Soul with Penitential Tears, that I may be cleansed with the blood of thy Son; let

that

that Sacred Blood, together with the Water that ſprang from his Sacred Side; cleanſe me from all pollution of Soul and Body, that I may be worthy to feaſt with him who is the Spotleſs Lamb. *Amen.*

LOrd ſuffer me not to delight to grieve any Man cauſeleſſy, either in mind or Will, but let me heartily endeavour every Man's good to Edification, that our Souls may be Refined with thy refining heavenly Love; our Hearts being cloſely knit to thee, give us all Grace to renew our purpoſes and reſolutions of Amendment; let us not reſt in reſolutions alone, but let theſe reduce a holy Practice; root out of our minds all worldly thoughtfulneſs and anxious care after the things of this Life, that we may continually exerciſe Heavenly Meditations, and be again re-admitted to thy Favour, and be viſited with thy everlaſting Mercies, through the Merits and Interceſſion of *Jeſus* my dear Redeemer. *Amen.*

LOrd, let us be ſenſible that every Favour received from thee, is a new engagement upon us to Love thee: O fill us, we pray thee, with a conſtant deſire to pleaſe thee; inflame our Souls with the love of thee always; let us taſte of thy ſpiritual *Dainties*, the true Feaſt of Love, the Holy Euchariſt, with a Heavenly Guſt and Reliſh; let it renew in us everlaſting Life. Temper therefore thy Mercies to our Souls, that we may never decline from thee, nor faint in our Heavenly Race, nor be afflicted with faintneſs of Spirit; nor be ſo preſumptuous as to think thy preſent Mercies will in the leaſt degree tolerate any one future ſin, but give us Grace to walk circumſpectly before thee all the days of our Lives; give us the Spirit of Remorſe and Compunction, deeply to repent us of all our Sins, and Grace ſo to watch over all our Actions, that we may never be enſnared

snared by them any more, but give up ourselves in true Obedience to thee all the days of our Lives: By thy assisting Power grant us strength to do so for thy Mercy sake. *Amen.*

GOod Lord, by thy precious Death save me; by thy holy Water and Blood flowing from thy Sacred Side, Cleanse me, that by thy prevailing Death, I may have Life, and partake of the Benefits of thy Resurrection and Glory; let thy Death kill, crucifie and destroy all Sin in me; wash, cleanse, heal my wounded, yea, defiled Soul, and transfix my Heart and Mind intirely to thee; nail my Sins to thy Cross, bury them in thy Grave, hide them in thy Wounds; let them all so die in me for ever, that I may live in thee the life of Grace here, and partake in Glory with thee hereafter; cause me to offer up all my time in honor and love of thee; let it be acceptable with thee to beg Supplies from thee, to support me in my greatest Straits and Necessities, and for pardon of all my Intemperance and deficiencies in my Retirements and Prayers, that I may learn how to give thee true Thanks for all thy repeated Mercies, for the Tears, Sighs and Groans of Heart thou hast produced in me: cause these to be such as by thy Mercy to compleat my Repentance: O let my Cries be so strong and powerful, as to importune thy Mercy, that my Faith and Dependance may be strong in thee, through the whole Course and tenor of my Life; let nothing hinder me from paying my Duty to thee, with all Humility and Reverence, heartily Lauding and Praising thee for thy Manifold and wonderful Mercies to all Generations, mercifully declared in thy blessed Gospel, and experienced by every Pious Christian, who hath plentifully tasted the blessed Fruits thereof; for which, O Lord, Glory be to thee World without end. *Amen.*

Lord

LOrd, Seal all thy Mercies to us by thy Holy Spirit, that our days may not consume in Vanity, nor our Years in Trouble, but every day may add some Knowledge, some Vertue and holy Practice to our past Life; that even while our Eyes sleep, our Hearts may wake unto thee; for we desire to be empty of every thing, so we may be truly filled with thy self; for this we wish, even to be perfect in thy Love; Oh that we had the love of all Saints and Angels, compriz'd in our Souls, to pour it out in full Streams to thee O Lord, thou King of Glory, thou Lord of Angels, thou Prince of Peace, thou Bridegroom of our Souls, who hast promised to draw out all the Nails of Sin, which lye in the corrupt Body of every Penitent: O therefore open the Grave of our dull and Earthly Souls, with thy Almighty Power, and enliven all the Affections and feeble Powers of us vile Creatures dead therein; bring us to a true sense of our great distance from thee, and of our unworthiness of the great Mercies we receive minutely from thee; give us of thy Strengh, that we may live and suck Life and Salvation from thee; let the wounded Heart of our Saviour be our Succour, and Sanctifier, our Comfort in Sorrow, our refuge in Trouble, that in thee we may live and dye, and be secure for ever, for we desire nothing but thee, for all our Satisfaction lyes in thee, therefore we languish after thee: O let us suck Life and Salvation from thee; fill us with abundance of holy Thoughts, and raise our Souls into true Thankfulness to thee for thy many Mercies to us. O that we could give thee multitudes of Praises for our Redemption: May the deep consideration of thy Mercies separate us from this wicked World, and unite us wholly unto thee, that we may in some measure, comprehend the immensity of thy Love. *Ameu.*

O Lord, grant that the sense of thy weeping for us, may cause us to overflow with Tears, for Offending thee; and the deep sense of thy shedding of thy Blood for us, cause us to desire to shed ours for the love of thee, and thy thirsting Breast for our Salvation, cause us to thirst and languish after thee; O inebriate us with the delicious Viands of thy Grace and Love, for our Souls can take no delight or satisfaction in any thing but thee; for thou art the Fountain and Well-spring of Salvation; therefore let us freely feed upon thee, who art the Soul of our Soul, and the comfort of our Life. To whom be Glory and Praise, World without end. *Amen.*

O Lord, let this days Comfort be the Earnest of to Morrow's: Give me the Spirit of true Contrition for all my past Failings, and a thankful Heart for all thy present and past Mercies, and suffer me never more to be Deceived by false Happiness, but place my happineins inthings above.

O Lord, vouchsafe to fill the Secrets of my Soul with thy Grace, and water my inward Heart with the unspeakable sweetness of thy Love, that I may be worthy to entertain thee with all thy Riches and Mercies, to fill me with the gifts of thy Wisdom, to illuminate me with the true benefit of a right understanding, to govern me with gifts of Counsel, and confirm me with the gifts of Fortitude, and instruct me in the true way of Life, that I may still strive to be better; take from me all things that might Tempt me to Sin, or be a Snare to my Soul; but take not from me the means of a thorough Reformation, but give me a true and a contrite Spirit, to discern and practice Righteousness; for behold, I fly and appeal to thy Mercy which far surmounteth all thy Works; that I trust, will supply me with Grace to please thee in all things. *Amen.*

COme thou Physician of those that faint, revive me with thy refreshing Comforts; O thou lover of clean Hearts, cleanse mine, for ever dwell in my Soul, to make me clean from all Impurity; give me Modesty in my Countenance, Gravity in my Behaviour, Deliberation in my Speech, Purity in my Thoughts, and Righteousness in all my Actions; be thou my Sun-shine in the day, my Food at my Table, my Repose in the Night, my Cloathing in Nakedness, and my Succour in all Necessities; let thy Divine Mysteries be to me a Well-spring of Life, cleansing me from all Impurity, and strengthning me to overcome all Temptations, and filling my mind with Heavenly Thoughts, that the Sacred use of these Mysteries may bring me to Life everlasting; bridling my appetite by thy Grace, and quenching in me the fire of unlawful Desires, that my will in all things may be Pliable to thy pleasure, and resign'd wholly to thy Providence, having a regard to thy Glory in all my Actions. O possess my mind with thy Presence, and ravish it with thy Love, that my delight may be to be embraced with the Arms of thy Protection; be thou light unto my Eyes, musick to my Ears, and sweetness to my Taste, and a full content to my Heart; shew thy self a most kind Saviour to me; either take away my Enemies, or grant me such a supply of thy Grace, that I may patiently bear their Reproaches; forgive and cordially love them, passing by their Defects without regret, not thinking of their Evil Actions, but diligently striving to do them all the good I can, that I may be filled with true spiritual Comfort, my mind being furnished with a sweet taste of Heavenly Enjoyments, delighting and desiring to think of the everlasting Enjoyments the Saints in Heaven are possessed with, that nothing may darken nor disquiet my Mind, but my hope may be so firmly fixt on thee

O God, that I may always be filled with Spiritual comforts and joy in the Holy Ghost; which Mercies I beg of thee for thy own tender Pity sake. *Amen.*

O Lord, instruct me by the teaching of thy blessed Spirit, that I may aptly discern what is fit to be done, and to be omitted; and let me truly see how little a thing all the Greatness of Man is, that I may be wise to Salvation. Deliver me from the evils of those who endeavour to devour my Soul with their matchless Malice; O Convert them, and fill them with a reverential fear of thy awful Majesty; receive them into the blessed care and conduct of thy Fatherly Compassion; throughly Convert them, that they may imitate the constant resolutions of the ancient Worthies, that nothing may deter them from their Duty in thy Service: O take not Counsel of thy just Judgment, or Indignation against them; but of thy Native goodness and thy satisfied Justice to spare and pity them; deal not with them after their Offences, but according to thy wonted pity to returning Sinners, and enlarge their Affections with Spiritual desires, that they may entirely devote themselves everlastingly to thee, and remove from them whatsoever may hinder them in the true way of Salvation; make them worthy to be partakers of the Blessed Sacrament, that Soul-nourishing and refreshing Banquet, that they may feel the comfortable Breathings of thy Holy Spirit, and be nourished up to eternal Salvation, through *Jesus Christ* our Lord. *Amen.*

O Lord, Sanctifie all Mankind with the gifts of thy holy Spirit, that they may become acceptable in thy blessed sight. Deliver them from the hands of those Miscreants that thirst to do them Evil, and Convert even these Miscreants; put them in mind of their Mortality, and of the

certainty of another Life, wherein they must give an account of their Actions, and let them so consider it, that they may throughly repent of all their Faults, and make their Peace with thee, by first making Peace in their Minds and Consciences; make them sincere Penitents, firmly resolving to become good Christians, by thy merciful assisting Grace; let them be willing to do or suffer any thing for thy sake, looking upon their new Birth to be perfect Liberty, tho it be an abridgment of their vitious Practices, but no infringement of their quiet or peace; blessing and praising thee O God, for the comfort and help of our holy Lyturgies and the blessed Compilers of them; give us all Grace to make good use of them, for thy Mercies sake. *Amen.*

O Lord, renew thy holy Spirit within my Breast, that it may render to me the true joy of the Holy Ghost, to sustain me with health of Body and of Mind; Strengthen me with thy principal Spirit, and Root out of my Heart, the Spirit of Ryot and Covetousness; bestow upon me and all Men the sundry gifts and rewards of thy holy Spirit; renew again from above, thy wonted Bounty: O thou Prince of Peace, breath upon us Brotherly Love, that we all may have a perfect agreement of Mind and constancy of Heart, to love and fear thee, that all our actions may redound to thy Glory; tho we do not lament our sins in Sackcloth, yet give us Sighs to implore thy Pity and Pardon, that all our Offences may be blotted out of the Book of thy Remembrance: Grant this for thy infinite Mercy sake. O Lord, I beseech thee to encourage my endeavours in the way of Life, and make me truly sensible of thy innumerable and undeserved Favours, which thou hast long in abundance mercifully heaped upon me; let the due sense of them cause me to be truly thankful to thee for them. Suffer me no

more

more to sin against clear Light and Knowledge, lest I sin against thy indearing Mercy and Favours; lest I provoke thee to shower on me thy most awakning Judgments, and so bitterly experience the evil of departing from thee, whose irresistible Power cannot behold Evil with any Aprobation; therefore I beseech thee to deliver me from the Bondage of Sin, for thy goodness sake. *Amen.*

After the Holy Communion.

'PArdon O Lord, my dull Heart in the recept 'of so inestimable a Treasure; fill me with 'desires some ways suitable to my needs and the 'richness of thy Mercies, that when ever this Cup 'of Blessing shall again overflow, my Heart may 'overflow with Joy and Thankfulness, never forget-'ting the love I have received and the promise of 'new Life I have this day made; but as thy Grace 'hath hitherto assisted me, so it may continue to 'perfect my Thankfulness, for thy extraordinary 'Favours and Mercies; for which, I bless and praise 'and magnifie thy Holy Name, and hope I shall 'for ever do so. O Assist me for thy mercy and 'pity sake. *Amen.*

O Lord, enable me to amend all those Sins which I have acknowledged, that I may be fitly worthy to extol thy boundless Mercies, that thy Sovereign Bounty may take possession of my Spirit, and my Body may become a fit Temple for the Holy Ghost, and all the faculties of my Soul, everlastingly Devoted to thee. O supply me with a more abundant measure of thy Grace, that I may be worthy to pay back such Obedience as may be more worthy of thee, that these sacred Symbols which I have reserved, may be the comfort and refreshment of my Heart, conveying Pardon and Peace to my Soul, enriching and establishing my Spirit with all the benefits of the blessed Sacrifice

crifice thou once madeſt for us upon the afflicting Croſs. O Lord, grant that the commemoration of thy everlaſting Love, may be a great encreaſe of preſent Grace to me, and a certain pledge of Immortality; aſſuring me that I ſhall riſe to Life Immortal, to live with thee my deareſt Lord, for ever, to adore thy marvellous Goodneſs, which ſhall ever be the joy and praiſe, the wonder and aſtoniſhment of Saints and Angels: Therefore let this my feeble Service, be to thy eternal Honour; O adorable Three, Ages without number. *Amen.*

O Lord *Jeſus*, I thank thee moſt entirely for laying down thy Life for us; O how ſhall we rejoice enough in thy marvellous Love! O that I could renounce every Sin, according to the unfeigned deſire of my Soul, and extol thy matchleſs Bounty with all the faculties of my Mind and Spirit with all Vigour and Earneſtneſs; and as thou haſt fed me with thine own Body, ſo build me up to Life Eternal, that thou mayſt for ever dwell and abide in me, and raiſe me up to eternal Glory, for thine own bounteous goodneſs ſake. *Amen.*

O Lord, make and keep me unalterably in a Heavenly mind; and as I have taken thee into my Heart, ſo let thy ſacred Preſence baniſh from me, whatſoever is an Offence to thee; and as thou art graciouſly pleaſed to enter under my Roof, ſo keep me always ſafe under thy bleſſed Hands, that I being in thy Heavenly Keeping, may be ſecure from violent Temptations, for I truſt, thou wilt preſerve, ſecure and ſave the Place thou haſt taken poſſeſſion of, not letting thy Enemies invade or prevail againſt it, to my utter Ruin, but let me know and feel the everlaſting Conſolation of thy Mercy, even thy pardoning and ſupporting Mercy, which have ſo infinitely obliged me to Obedience. O enable me to obey according

ing to my Obligations, for thy Mercy and for thy goodness sake. *Amen.*

O Lord, supply me by thy good Providence, with those outward Blessings thou seest most expedient for me; but above all, let me not be destitute of the inward aids of thy Sacred Spirit, but let it always supply me with divine Contemplations and Heavenly Meditations, that it may direct me to behave my self wisely in every relation, that I may shew such an Example of Humility, that others also may abhor Ambition, and all restless pursuit of Honour, that they may not be harsh or imperiesterial in their exercise of Commands, but all of us may shew examples of Meekness, Humility and Love, condescending to each others pitiable weakness, that we may all live in mutual Love and Charity one with another, that at length we may all have a joyful and happy Meeting to live for ever in glory. Grant this for Jesus Christ's sake. *Amen.*

O Lord, let this holy Sacrament be the Comfort and refreshment of my Heart, conveying Pardon and Peace to my Soul and Conscience, enriching and establishing my Spirit with all the benefits of thy Body and Blood, conveying by it a great encrease of Grace to my Soul, and making it become to me a true Pledge of Immortality, to assure me that I shall ever live with and rejoice before thee; continue to me a most affectionate Heart, to serve thee, that I may always be in some good degree qualified to receive worthily these sublime Mysteries, and most worthily give thanks for the recept of them, that our Souls may become illustrious, by worthily desiring and endeavouring to serve and please thee with pure Hands and clean Hearts, and innocent Consciences, still labouring after a further improvement of our Knowledge and Vertues, till

at length we come to be perfect in thee our dear Redeemer. Grant this for thy goodness and pity sake. *Amen.*

O Thou who gavest License to thy humble Disciples, and not only License but Power too to go Conquer Kingdoms, and confute the Learned, and Preach to the World, the Doctrin of the Cross, teaching above all things to seek thy Kingdom first before and above all, that by vertue of that holy Search, they may meet with the assistance of thy kind Clemency, to support and renew their disconsolate Spirits, that being taught by thy all-knowing Counsels, and directed by thy unerring Wisdom, to whom all things are in present view, because nothing is Future, but every Circumstance is at all times clear, open and present. O let the thoughts of this cause us to square our Lives as becomes those that believe these Truths. *Amen.*

O Thou King of Clemency, have Mercy upon all that once knew thee, and revive and support their Minds; have Mercy upon them that never knew thee, and cause them to come to thee in humility of Mind and Body, and suffer them no longer to reject thy Presence, but reduce their Ignorance to perfect and intire Obedience; be pleased truly to nourish their Souls, that thou who art our Sovereign King, mayst rule and command us for ever, and set up thy Throne within our inward Temple, and there abide, rule, and command, that we may Worship thee, serve thee, and obey thee aright with all our Might and Strength, to our last Minute. O inable us thus to Adore thee. *Amen.*

O Lord, kindle in our Hearts an earnest desire of thy Presence, and a firm reliance on thy holy Protection, and whensoever thou feelt our Souls

Souls in Danger, ſtretch forth thy Hand and ſave us, and fill us with thy merciful Comforts; give thy Grace the command particularly to aſſiſt us, and open our Eyes, that we may underſtand the meaning of thy ancient Mercies, as well as ſtand Amazed at the ſtrangeneſs of their Events; and cauſe us always to adore thy immenſe Wiſdom, where we cannot underſtand, and greatly admire and love thy goodneſs, which we daily experience, that we may eagerly ſtrive to bring the whole World to thee, that all may ſtudy how to follow thee, and readily undertake any labour to find thee, and that not for the benefits that thou art ſometimes pleaſed to bleſs us here withall; but for the endleſs Bleſſing thou wilt be ſure to give us hereafter; ſtrengthen our Faith, and purifie our Intentions, that we may ſincerely ſeek thee with our whole Hearts. O grant us theſe Mercies, for thy Compaſſion ſake. *Amen.*

O Lord, I beſeech thee to imprint thy Love, and thy Goodneſs and Truth, deeply in my Soul, that I may be able by thy Grace, to repulſe the Enemy with unanſwerable Arguments, and ſeaſonable Anſwers, that he may be Vanquiſhed, and by no means able to gain the Victory over me, I being filled with the power of thy Might, and fore-armed with invincible Reaſons, which I beſeech thee ſuffer me not to be deſtitute of, for thy Mercy ſake. *Amen.*

O Let Reaſon and Grace fortifie me againſt all the imperiall aſſaults of the Enemy, that he by no means may overcome me, or gain the upper hand of me, but I by thy powerful Grace may overcome him and beat him down, to the Glory of thy great Name, and the Immortal good of my poor afflicted Soul. *Amen.*

O My Soul, look about and see how dull our greatest Braveries are, when compared to the glorious Beauty above, for nothing is comparable to the Splendor that shines there. O when shall we be admitted to behold the Glories of *Jesus* in the bright Splendor of his Heavenly Kingdom, the Glories whereof are so great we know not how to express our Joy when we think on them, the Felicity is so great, and yet our ignorance does encrease our esteem and desire to them, since we know those Joys are above our Knowledge, and far above all that is in our narrow Hearts to conceive of them; but we beseech thee to cause us to desire them, and to seek diligently after them, that when we die, we may be admitted to enjoy them. Grant this for thy Mercy sake. *Amen.*

O Lord, grant that we may improve our Silence to the opportunity of thinking on thee and the greatness of thy Attributes, that we may strive to imitate thy exemplary Excellencies, that every thing we behold, may be an improvement of our Knowledge, and every thing we suffer, an exercise of our Patience, and every thing we lose, our immortal Gain; that so according to thy Promise, every thing may work together for our good. O grant it may for thy Mercy sake. *Amen.*

OPen our Eyes O Lord, that we may clearly behold thy Beauty, and not only be amazed at it, but also run after thee to admire and adore thee for thy Mercy, in admitting us to behold it, who are unworthy of the least of thy Favours, much less to behold the brightness of thy glorious Beatitude. But since thou hast admitted us to this blissful and glorious Sight; we bless and adore thy wonderful goodness and clem-

ency for it, and desire thy Heavenly Assistance, that we may do so for ever. Amen.

O thou glorious King of our Souls, we desire to pay due Tribute to thy venerable Majesty, and that not only for fear, but much rather for Love, and for Conscience sake. O, give us Grace we beseech thee, to esteem the life of Innocency before all that this World can afford, that we may converse in the World with a plain and candid Simplicity, never affecting the company of Great ones, nor admiring the Projects of the Crafty, but striving to serve thee with a sincere Soul, with our utmost strength, to our last Breath. O enable us this to do, for thy Mercy sake. *Amen.*

O Lord, enlighten the Eyes of the Ignorant, and reduce the whole World to Believe and Obey thee; make it every one's principal business to benefit others, by practicing those things they Teach, that all may immediately embrace their Doctrin, and instantly answer with quick Obedience; and be pleased to bless the fervour of their holy Zeal, who are ready to tire themselves through Charity to others, through the comfortable sweetness of thy blessed assisting Spirit, which kindly invites all to refresh their fainting Souls. O grant that it may refresh us, for thy Mercy and Compassion sake. *Amen.*

O Lord, suffer us not to faint or be tired in thy Service, but rejoice and be filled with Comfort therein, that when we depart this Life, we may be transmitted to dwell with Saints and Angels, to Praise thee for ever. *Amen.*

Behold, O Lord, thy banished Servants in the Deserts of the Wilderness, where nothing is to be found that can give us true Nourishment, nor any thing to be expected but a scant and course

entertainment; but O Lord in thee all true Delights abound. O make us so happy as to be partakers thereof, for thy Mercy sake. *Amen.*

O How safely, my dear Lord, may our Prayers expect thy Pity, while our Wants alone are enough to move thee, and to draw from thy tender Bowels soft and kind expressions: Thou art ready to shew pity even to the Impenitent; how much more then to the truly Humble, by which thou encourageſt all to seek the Grace of Humility, by promising to exalt those that are of Low degree, and are not lifted up, nor full of themselves. O make us of this blessed Temper. *Amen.*

O Lord, give us wisdom to strive to discern the Season of Grace, that by thy Merciful goodness, the perverseness of our Nature may be Cured, that in our Misery we may not Perish without help, or be cast away as clear forsaken for want of thy comfortable assistance; but let us find thy comfortable relief, that we may joyfully sing thy Praises and publish over the World thy miraculous Mercies, that we may clearly discern the way that leads to our eternal Home, that we may not walk through blindness of Heart, by vicious Customs to eternal Ruin, but all our Infirmities may be throughly healed, by the plentiful relief of thy pitiful Hand, by which I beseech thee to help me to withdraw from the noise of the cumbersom World, and place me with thee in holy Solitude: Open to me the Casement of Heaven, that I may behold by Faith the Glories there, and strive by a Pious Life, to be worthy of them, that when I die, I may be admitted to praise and admire thee for ever, World without end. *Amen.*

O Lord, let thy blessed Doctrin be my principal Rule to square all the actions of my Life by, that I may in all things act wisely for my

my Souls good, but above all, for thy Glory, which I beseech thee to make my chiefest aim in all things, for thy Mercy sake. *Amen.*

O Lord, grant that I may always be employed either in doing good to others, or in the improvement of my own mind, that thou mayest not reject me for my great Unworthiness, but liberally grant me those Petitions, which proceed from my humble Soul, full of Confusion for the vileness of my Guilt, but yet full of hope, through thy superabundant Mercy, who art always ready to relieve and comfort all that depend upon thy infinite goodness. O cause me to depend upon thee, that I may be relieved by thee, for thy wonted Mercy sake. *Amen.*

O Lord, tho thou shouldst delay to answer me when I call upon thee, yet give me Grace and Faith to continue my Petitions to thee: Thou art my only hope, and the lifter up of my Head in the day of Trouble; O therefore reject me not when I call upon thee, but in thy appointed season grant me seasonable relief. O that I could by my feeble Powers move thee to Mercy and Pity, that thou mayest make successful all my lawful endeavours, and bless me in my going out and in my coming in, in rising up and in taking rest, causing all these to be to me Blessings, that blessed may be our Fields and Vineyards, our Basket and our Store. *Amen.*

O Lord, suffer me not to search curiously into the Secrets of thy Providence, but with eagerness beg that all Nations may with speed be Converted, and begin to delight themselves in thy boundless goodness, and to publish freely the multitude of thy Mercies. With speed reach forth thy hand of Mercy to help and heal them, that they may yet more vigorously Glorifie thee,

O thou infinite Goodneſs, who feedeſt and bleſſeſt every Creature. O Bleſs them alſo in their inward Man, and make them ſeek diligently after the Kingdom of Heaven, that when they depart this Life, they may be admitted there to Praiſe thee for ever. O grant them theſe favours for thy Mercy ſake. *Amen.*

O Lord, give me Grace to love Solitude, that I may retire to thee and before thee; lay open all my difficulties that thou mayeſt inſtruct my Doubs and ſupply my Defects, and make all things eaſie and poſſible to me, that I may bleſs and adore thy merciful Wiſdom; thou haſt in the day of Proſperity forewarned me againſt the night of Trouble, and cauſed our light and little Afflictions to work together for our everlaſting Felicity; for his goodneſs hath not ſuffered us to loſe our Hope through Sadneſs, nor give over Praying through ſuperſtitious fear, but hath graciouſly anſwered our Prayers, and granted our Petitions; therefore Glory be to thee.

A Prayer for the Morning.

O Almighty King, blot out my Tranſgreſſions out of thy remembrance, tho I have deſerved thy heavy Wroth; yet pour it not upon me, neither in this Life nor in the other; for I deſire to humble my ſelf Soul and Body greately before thee. O therefore accept my Humility, and graciouſly pardon me, for the Merits of thy Son, far exceeds my Tranſgreſſions; tho the multitude of them were as the Sands of the Sea; yet ſuch is thy goodneſs, that thou haſt promiſed to forgive all our alienations from thee, whereby through our frailty we have fallen, in neglecting the means of Grace, and opportunity of becoming better: Yet O Lord, thanks be to thy good-

neſs

ness who hast instilled into my Soul such Grace, as to be heartily sorry for my failours, and utterly to detest them: I beseech thee to proceed on with me to a further degree of Good; work in me all the Graces of thy Holy Spirit, that it may effectually prepare me for Death and Judgment, and let the thoughts thereof awaken me to a greater care and study to approve my self before thee in well-doing and patient Suffering. Bless our Royal Sovereign, with his Royal Relations and Counsellors, with all Teachers and Governors in the Church, and state and remember all sick, weak and dying People; give them a Sanctified use of all the cross accidents that shall befall them, prepare all those who are ready to depart, for a joyful reception to Glory; deliver them from their Bodily pain in thy good appointed time; let thy holy Angels bear their Souls into Bliss and Glory; admit them to sing *Halelujahs* for ever and ever. *Amen.*

Another.

O Lord, be pleased to accept my humble acknowledgments for thy preservation of me all my Life past, and for all thy Mercies and Blessings bestowed upon me from my Birth till now; take me into thy protection this day and all my Life hereafter; keep me in perfect Peace. O let my mind be staid on thee. O so inflame this Heart of mine, that it may always delight to live according to thy divine Will; be pleased to bestow on me the abundance of thy Mercies, both Spiritual and Corporal, that I may be truly thankful to thee for them, through the Merits and Satisfaction of *Jesus Christ*, my dear Lord and only Redeemer; to whom with thee O Father and the Eternal Spirit, be all Honour and Glory, World without end. *Amen.*

Another.

O Lord, support my fainting Spirit, and supply my mind with divine Comfort; give me ability in some measure to utter the dignity of thy Honour; I heartily wish that all the World might know the goodness of thy unlimited Clemency, and Love, the Ocean of which is infinite, for it containeth all Perfections. O that we could worthily praise and adore thee upon the consideration of the infinity of thy Omnipotent Power. O inlarge our Hearts to adore and admire thee, for all thy works of Wonder, particularly for thy mravelous Preservation of us this night presently past; go on to bless and protect us this day with all our Family and all our Friends, Relations, Acquaintance and Benefactors; give them all Grace to spend their time well, to thy Glory and their immortal Good; make them always mindful of the time of their *D*eparture, that they may always be preparing themselves for it, by pious Actions and vertuous Exercises; enlarge their Faith and Love towards thee, and increase their Spiritual strength against all Temptations, raise their *D*evotions to the highest pitch it is possible for them to reach, that they may more and more praise, admire and adore thee in all thy works of Wonder, through *Jesus Christ* our Lord. *Amen.*

O Lord, I desire to humble my Soul before thee, and to know the smallness of my *D*eserts, and the infinity of thy Mercies, that I may be filled with Thankfulness for thy many Blessings bestowed upon me. O for ever blessed be thy great Majesty for thy many Bounties to me, with thy great protections continually over me, preserving me from many Dangers and Casualties, both by day and by night; for which for ever Adored

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be thy Sacred Majesty, both now and for ever, World without end. *Amen.*

A Prayer for all Orders and Degrees of Men, proper for the Evening.

'O Lord, accept of the Obedience of thy Son for my Disobedience, of his Righteousness, 'for my Unrighteousness, of his suffering for my 'Sin: Wash me throughly with his Blood, and purifie me with his Spirit; hide my Sins in his Wounds, and bury them in his Grave; cast them behind thee; scatter them as the Morning Cloud, that they may never appear against me to Confusion; for I renounce all Worldly Confidence, and fly to thee for Relief. O let thy Sovereign bounty take Compassion of me, for thou art my only Stay and Refuge. O therefore pity me, so as not to call to mind my former Follies, whereby I have continually provoked thee, but I desire to confess my own Guiltiness, and do most heartily beg Pardon for the same; guide me therefore by thy Holy Spirit, to amend whatsoever is amiss; encrease all thy Gifts and Graces in me, and add to me what thou knoweſt I stand in need of. Be gracious to the Council, Nobility and Gentry, together with the Clergy. Let a double portion of thy Blessing descend upon them all from the highest to the lowest; deliver them all from the Perils and Tempests whereto they are daily exposed; let their Souls continually meditate on thy Laws, that they may be preserved from all Human Casualties; keep them in Body and Soul, that they may joyfully the next Light praise and admire thee; let not their Sleep be unmeasurable or excessive, but only necessary to dispose them to thy Service, that thy unspeakable Mercy may always preserve them, thy endless sweetness rejoice them; thy Heavenly Truth, strengthen

ſtrengthen them, and thy Goodneſs be with them to keep them from all their Enemies Viſible and Inviſible, now and ever. Bleſs all orders and degres of Men amongſt us; let us all ſtudy to exceed each other in Vertue and Godlineſs, that thou mayeſt be our God and Guide even to Death. Theſe Mercies and Bleſſings we beg of thee, for *Jeſus Chriſt* his ſake. *Amen.*

O Lord, refreſh my weak Body, moderate my Sleep, fill me with invincible Peace and courage to overcome the Adverſaries of my Soul, by thy invincible Power. O thou great Creator of Men and Angels, link me more firmly with Chains of Duty more conſtantly to ſerve thee; fill my Soul with good deſires, that I may bring forth plentifully good Fruits; let my memory be always Contemplating on thee; fill me with exceeding joy and delight in thee, that I may always be infolded with the Arms of thy Love, and I may never let thee go, but always be filled with thee ſo as to enjoy thee; for thou art the comfort of my Life, and the light of my Eyes, the port of my Deſires, and the ſatisfaction of my Mind; continue therefore to quicken me with thy pure Spirit, that I may be free from all ſtupidity and dullneſs, and ſerve thee cheerfully with alacrity and gladneſs, and never go back from thee in the leaſt degree, but may be guided from ſtumbling by thy powerful goodneſs; and be ready diligently in all things to obey thy Will, through *Jeſus Chriſt* our Lord. *Amen.*

A Prayer for the Evening.

STay with us, O Lord, when thou ſeeſt our Evening approach, and the vigour of our Spirits begin to decay; open our Eyes to know thee, the true Bread of Life, and ſtrengthen our Hearts

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to persist constantly in thy pleasurable Service, by clearing all our Doubts, and comforting our afflicted minds, and fortifying us with heavenly Courage, constantly to persevere to the end, by thy assisting and strengthning Power. Which we humbly beg for *Jesus Christ's* sake. *Amen.*

Another.

O my dear Father, keep me I beseech thee, from all Sin and Danger this Night, and instill thy divine Grace into my Soul, that I may not one Minute remain Unprepared for *Death*, but whensoever it shall come, I may be found in some good degree prepared for it, that it may not surprize me, but may be to me a joyful Gate of Glory; raise my Body from drowsie Sleep this Night, that my Soul and Body may be wakeful in thy Service, that my Sleep may be moderate and only for the refreshment and nourishment of my Body, to enable it to be industrious in thy Service, that I may become worthy to sing eternal Anthems to thee. *Allelujah.*

Prayers for the Evening.

O Lord, forgive me the Sins of this day, in which I have so lately and so grievously offended thy Majesty, and so exceedingly wounded my own Soul, to the grief of my Heart and the amazement of my Conscience; but yet O Lord, at length give me Grace to recover my self by a deep and a sincere Repentance, and prevent me from falling in the like Snare, for thy Almighty and infinite goodness sake. *Amen.*

O Lord, enable me to Praise and Magnifie thy Name, for thy infinite, even numberless Mercies bestowed upon me, from my Infancy till now, proceeding purely from thy Bounty, and that

not for any Merit of mine, but for thine own infinite goodness and pity sake. For which I praise thee, I bless thee, I magnifie thee, I worship and adore thee, and desire that I could more and more do so, for thy wonderful goodness and bounty towards me, in so many, even in numberless Instances, together with the Mercies of this present day, in the preserving me safe from dangers in the midst of so many Snares, incident to my frail condition; for which I desire to ascribe to thee all Honour and Glory, World without end. *Amen.*

O Lord, enable me faithfully to persevere in my Duty, that I may be able daily to advance to new conditions of Glory, by overcoming every evil Habit, and advancing to new Victories over my Passions, by virtue of a stricter observation of thy sacred Laws, that I may pass all my days in thy fear, and end them in thy favour, and rejoice with thee in thy Heavenly Kingdom, through *Jesus Christ* our Lord and only Saviour; to whom with thee and the Eternal Spirit, be ascribed all Honour and Glory, Power and Praise, World without end. *Amen.*

O Almighty King, thou art our Father, and we are thy Clay; despise us not we pray thee, for we are the work of thy Hands, the purchase of thy Son's Blood; O therefore mould us into Vessels of Honour, and cleanse our Pollutions with the mixture of thy Son's Blood, that perpetual Light may shine upon our Souls, and we may be worthy to enjoy eternal Rest, through the Merits of *Jesus Christ*, our Lord and only Saviour. *Amen.*

O Lord, let the virtue of thy Sacred Passion be upon me this day and ever, to keep me from all Dangers, Harms and Casualties, this Night and ever, that I may be so spotless, as to be worthy

to

to be admitted to thy Heavenly Kingdom, to Admire and Praise thee, for ever and ever. *Amen.*

O God, fill my Soul I beseech thee with thy establishing Spirit, that all Duties may be easie and pleasant, to me, that thy Service in all things may become my Pleasure and not my Burden, that my Memory may be quickened and my Faculties revived; that being preserved from Sin, I may serve thee with a quiet mind and pure Conscience, to my Lives end. *Amen.*

O Lord, bestow upon all Men Grace, that Sin may be hateful to them, and they may put on them the white Garment of a holy Life, that their Souls may shine with lustre and Beauty, that when they Die, they may be received into the Bosom of *Jesus*, to praise the adorable Trinity, Ages without number. *Amen.*

O Lord, soften my Heart to mourn for my Sins, and strengthen my purposes of amendment, that my Soul may be filled with true and sincere Repentance, being Fortified with unfeigned Faith, both which Graces thou hast inseperaly joined together. O bestow them on me for thine own Bowels and Compassion sake. *Amen.*

O God, give me Grace really to purpose to amend, because I trust in thy immeasurable Mercy. O let it be always ready with me to be my Succour and Support now and in my greatest Tryals, troubles and Distress; bestow upon me one drop of thy all-reviving Virtue, that it may conduct me safe through the course of my whole Life, that my Death may be blessed and happy. Grant this for thy Mercy sake.

To thee all Honour, Praise and Merit,
Father, Son, and holy Spirit.

O Lord, grant that my Faith may be cordial and ſound, my Repentance true; I know thou pardoneſt none but the real Penitent. O therefore make me ſuch for thy tender Mercy ſake; imprint on my Soul ſome bright Rays of thy Divine Light; beſtow on me the refreſhing Dew of thy ſuperabundant Mercies, that I may with eager deſires ſeek thy Name, and delight in thy love, that my Soul may be repleniſhed with holy thoughts, and my Mind may continually dwell in Heavenly Meditations; that my Thoughts may be carryed away from this World and wholly fixt upon Divine Contemplations; that I may always ſtudy to Purifie my ſelf, even as thou O King art Pure; and thou mayeſt deal with me according to the unfeigned reſolutions of my humble Soul. Grant me theſe favours for thy goodneſs ſake. *Amen.*

O Lord, ſave me by thy Mercy, and refreſh me with thy Grace; make me ſweetly reliſh the pleaſing calm of a ſtrong Faith, that I may attain a quiet Conſcience, and be filled with thy bliſsful Raviſhments, that thy bleſſed Spirit may effectually dwell in me, that no cares may diſturb me, no fears allay my joy in thee, nor any Sorrow abate thoſe raviſhing Delights that my Soul finds in thee, nor any act of my own cauſe me to forfeit my Title to bliſsful Joy and Glory Above; that my Soul may be filled with joy which far ſurpaſſeth all earthly Pleaſure; that the Holy Dove thy Spirit, may for ever abide in my Soul, to revive and cheer it in the greateſt Diſconſolation; that my Heart being touched with a deep ſenſe of my own Unworthineſs, I may admire thy Mercy day and night, for accepting ſo vile a Creature as my ſelf, and for beſtowing on me ſo many free acts of Grace and Mercy, as thou in great bounty haſt been pleaſed to beſtow on me. O

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cause me to act worthy of thy Favours, for thy boundless compassion sake. *Amen.*

O Lord, thou hast taught me that thy Holy Dove will not abide in any impure Place; O therefore enable me to cleanse my Heart from all Impurity and Defilements, that thy Holy Spirit may dwell richly in me, and thy princely Grants may not be strangers to me, but I may grow and encrease daily more and more in Wisdom, Knowledg, true Piety and thy Godly fear, all the days of my Life. Grant me thy holy Assistance, to make me acceptable to thee, for *Jesus Christ's* sake. *Amen.*

O Thou who as an Almighty Prince, grantest to thy Subjects free acts of Bounty, Grace and Mercy, make me one of these thy true obedient Subjects and Servants, that I may become a worthy sharer in these thy bounteous Gifts and Graces; that at length I may be worthy to admire thee. For ever grant these Favours to me, for thy great Compassion sake. *Amen.*

O Lord, enable me to quicken my Addresses to thee, that thou who art full of Power and Mercy mayest relieve and comfort me with thy all reviving Spirit, that I may have a further experimental knowledge of thy Truth and Promises, and be filled with constant and fresh Testaments of thy Love, even thy Life, giving favours, that thou being my true and never failing Friend, I may always be supported with a pleasurable and a joyous Spirit, that I may trust more strongly in thee, and come more humbly to thee; that true chearfulness and joy, may be my present Portion and eternal Comfort, and my future Inheritance, that nothing may separate me from thy Love, that thou mayest at length bind up my Soul in the bundle of Life, and bring me to the fulness of

thy

thy Glory and Felicity in the Life to come. Grant me these Mercies for *Jesus Christ*'s sake. *Amen.*

A Prayer for Comfort upon all afflicted Minds.

O Thou comforter of all Afflicted Minds, have Mercy upon me, and upon all the Afflicted, send thy Holy Grace to check the desperate speed of all perverse and willful Sinners, quicken them in the Mortifying the works of the Flesh, and subdue their Senses to the dictates of Reason, and be pleased to perfect their Reason with the Mysteries of Religion; let nothing but thy Majesty seem Glorious to them, and next to thy Glory, the true Conquest of themselves. Give them right Spirits to guide their Intentions, that they may aim immediately at true Felicity, let them desire and persue nothing but Heaven, by sanctified Affections and holy Intentions, that they may depend intirely upon thy free and bounteous Goodness, by which we beseech thee to deliver us from prophaness and infidelity, from the Spirit of Error and Schism, and Heresie, Pride and Avarice, Anger, Sloth and Envy, Drunkenness, Gluttony, Lust, Wantonness and Impurity; and vouchsafe to give us thy good Spirit, the Spirit of Fortitude, Temperance, Justice and Prudence, Wisdom understanding, Counsel, Knowledge, Piety and thy Godly Fear, Peace, Patience, Benignity, Humility, Sobriety and Chastity; that we may be truly and fitly qualified to give Glory to thee O Lord, one Co-eternal three, Father, Son and Holy Ghost, one equal Glory be. *Halelujah.*

O Lord, let me resolve to seek diligently after the Bliss above, whatsoever disappointments I meet with here below, but suffer me not to place my Felicity in this, for fear I forfeit my Title to the other, that I may not meet with the Miseries of the dark Abyss below. *Amen.*

1.

O Lord! Soften my Heart with the Fire of thy Love, and support and strengthen me with thy blessed Spirit, that I may serve thee Night and Day with an unfeigned and an unabated Choice, a free Spirit, and a ready Mind, that I may never any more incur thy displeasure nor disfavour; but may advance from one degree of Grace to another, till I come to be perfect in Christ Jesus. *Amen.*

2.

O Lord! Strengthen me with thy Holy Spirit, that I may run a new Race of stricter Holiness; and fill me with a never-failing Experience of thy comfortable Providence, to guide me in all my ways, that I may never verr from the good Rule of thy holy Will, but gain thy Comfort, to support my Spirit, and revive my Heart with the Hope of the adorable Glories: By which I beseech thee to establish me in every good Word and Work, and furnish me with thine Everlasting Consolations, proceeding from thy powerful Spirit, that may direct me into all Meekness and Love, both to my Enemies and Friends; that my Life may shew forth thy Glory, and thy Power; that I, glorifying of thee here, may be glorified of thee hereafter. *Amen*, holy Father; *Amen.*

3.

O Lord! Let thy Grace support my Spirit, and sustain my Hopes, and furnish my Soul with the Richness of thy Power, and of thy Wis-

dom, that may comfort me concerning thy good Promiſes, that may fix in my Will a firm Reſolution never to depart from thee ſo long as I have Breath; but to ſerve thee with all the power and ſtrength of my Soul and Body, with a meek Spirit, and with a loving and an humble Mind, that may fill me with a due ſenſe of thy infinite and divine Mercies; that though thou break me in pieces, yet thou wilt gather me up in the Gatherings of Eternity, to dwell with thee in the Kingdom of Glory, World without end. *Amen.*

4. *A Prayer to love God, and believe the holy Scriptures; proper to be uſed at any time in the holy Advant.*

O Lord! Give us Grace to believe thy Son's Goſpel, with all our Underſtandings, our Minds, our Wills, and our Souls; that we may love both Father, Son and Bleſſed Spirit, with all our Hearts, Souls, Wills and Strength; that we may with all our Hearts and Paſſions hate Sin, that Enemy of our Souls, that we may bring it to be perfectly ſubdued to the unreſtrained power of our own Free Will: And ſuffer us never utterly to extinguiſh habitual Vertue, but help us to imitate the bright Purity of the Primitive Chriſtians; that we, like them, may change our Nature by a Godly Practice, and become Sarafick Saints; and by holy Example convert the Age we live in. This was the Preternatural Advice of St. *John*, who practiſed the ſame

same Doctrine that he taught, and therefore was filled with the heavenly Illuminary, which I beseech thee to grant us for *Jesus Christ*'s sake. *Amen.*

5. *Another.*

REpair, O Lord, our past negligence by our future diligence, and supply us with repose of Mind, that we may serve thee night and day in the labour of Love; and fill us with Grace anticedent to Repentance that may furnish us with due qualifications to receive thy Word in the full extent and latitude of it; and teach us to disclaim every unquiet thought, that we may be surrounded with perpetual Circumspection; that we may diligently watch over all our actions, and wisely conquer all our Desires; that we may be in heart and mind intirely prepared for *Christ*, that he may affect all our desires and affections, and be our defence in every Oppression to enable us to serve him in every condition, that every Evil may be mortified and all Good increased, and we may do all such Duties that are equivalent to the work of Time, the value of which, I beseech thee to give us all grace duely to weigh and consider, that we may glorifie thee and advance our own happiness: Assist us this to do for *Jesus Christ* his sake; to whom with thee, O Father, and thee, O blessed Spirit, be all Honour and Glory, Power and Praise, Might, Majesty and Dominion ascribed by us and all thy Creatures, from this time henceforth and for ever. *Amen.*

6.

O Lord! enlighten the eyes of my Soul and Underſtanding, and then come into my Heart and there dwell for ever, and quicken my affections by thy Almighty power, and give me ſteadineſs of mind that I may ſtudy the Holy Scriptures with great application of Spirit, that by thy ſtrength I may do all that is in my preſent power, in order to my eternal Well-being. *Amen.*

7.

O Lord, knit my heart unto thee, that I may fear thy Name, and fill my mind with the unfeigned deſire of a thorough Reformation, and enable me to go in thy right path, that I may follow thy Noble Worthies in Vertue that War before me in time, and reſtore me to the joy of thy Countenance, for I deſire to be Penitent; I do heartily wiſh I were ſo, and fear that I am not enough ſo; O therefore let no one, nor all my Sins together hinder my acceptance with thee, but cleanſe the thoughts of my heart by the Inſpiration of thy Holy Spirit, that I may be truly fit for Prayers and all other Holy Exerciſes that may conduct me ſafe to the Throne of Glory: Grant me theſe favours for thy Compaſſion ſake. *Amen.*

O ever

8. *In Advent.*

O Ever bountifull Lord, give me grace to caſt away the works of Darkneſs and to put on the Armour of Light, now in the time of this mortal life, in which thy Son *Jeſus Chriſt* came to viſit us in great humily, that in the laſt day when he ſhall come again in his glorious Majeſty to judge both the quick and the dead, I with all thy faithfull Servants may riſe to the Life Immortal, through him who liveth and reigneth ever one God, World without end. *Amen.*

9. *In Advant, or any other time.*

O Lord, I beſeech thee to raiſe up thy Power, and come amongſt us, and with great might ſuccour us, that whereas by our Sins and Wickedneſs we are ſore let and hindred in running the race that is ſet before us, we may by thy bountiful grace and mercy, through the ſatisfaction of thy Son, ſpeedily be delivered from all ſin, harm, and caſualties of Body, Soul, Mind or Spirit; for the alone merits of him our dear Lord. *Amen.*

10.

O Thou in whom there is no varableneſs nor ſhadow of turning, have mercy upon all Mankind, and bleſs them in making them truely Righteous, Pious, and Juſt, and raiſe their Spirits in the true celebration of thy great and

inexhauſtible Name, with due joy and exaltation; and thereby better diſpoſe them to be duely qualified to be admitted to Mercy at thy ſecond coming in Glory, and make every thing they meet with in this uncertain world, be a motive and inſtrument of their happineſs, in cauſing every thing to work together for their good, and happily that it may advance their approaching Glory: O take them up into thy Arms, and ſatisfie their longing Souls with thy All-reviving refreſhments, who with Love inflameſt their deſires after thee. O quicken in their hearts thy Charity, and give them a happy reward in the Life to come. But in the mean time, I beſeech to encourage us with continual Joy, to undergo whatſoever ſufferings thy good Providence ſhall think fit to lay in our way, and make them tend to thy Glory, and to advance thy Truth, and ſecure the attainment of our own Salvation, through our Lord *Jeſus Chriſt*, to whom with the Father and the bleſſed Spirit, be all Honour and Glory, World without end. *Amen.*

11. *A Prayer upon* Chriſtmaſs-day.

O *JESUS!* Let the firm belief and conſideration of thy bleſſed Reſurrection quicken our hearts into true Obedience to thee, not only in word, or in ſhew, but indeed and in truth, in life and death, that we may be exemplary good in every point, that we may daily draw new Converts

verts to the Devotion of thy true Ancient Catholick and Apoſtolick Church; and with true Devotion welcom the Feſtival of our Saviour's Nativity, and with good and tender affections to entertain this Feaſt, of the firſt humble riſing of the Son of Juſtice, of Righteouſneſs and Peace, that we may be better diſpoſed, and ſtronger engaged to follow him throughout the whole courſe of this painful life, that we may rejoyce to run the race of Piety, Vertue and Holineſs; and in ſome good meaſure enlighten the World with Truth, being our ſelves inflamed with Divine Love, that at the end both they and we may ſafely arrive into the Glory of Eternal reſt, to praiſe both *Jeſus*, his Father, and the holy Spirit, Ages without end. *Amen.*

12.

O Lord! give us grace ſo to live, that we may be worthy of thoſe high Rewards that are with thee in reſerve for all that truely love and fear thee, all which thou promiſeſt to all that are true and diligent in thy delightſome ſervice to their death. O go on, O God, to confirm our Faith, ſtrengthen our Hope, and encreaſe our Confidence in thee our moſt aſſured Comforter, and let us confidently relie upon thee, and hopefully reſign our ſelves to thee and to thy moſt bleſſed Will in every thing, for I moſt aſſuredly truſt that thou wilt lead me by thy grace, to my eternal advantage: O eſtabliſh and perfect in me that which thou haſt be-

gun: Oh deny me not this mercy, for *Jesus Christ* his ſake, thy dear Son. *Amen.*

13. *A Thankſgiving upon* Chriſtmaſs-day.

O Lord, I give thee thanks for thy many mercies to me; but above all, for ſending thy Son *JESUS*, to take our Nature upon him, and to redeem us by his All-meriting Blood, which is ſo great a mercy, that Eternity it ſelf cannot ſufficiently admire; for hadſt thou bidden an Illuſtrious Seraphim to come and comfort us and cheer our Spirits by his bright appearance, this alone had been an aſtoniſhing wonder: But how much more then when thou ſendeſt not only a Seraphim to chear us, but thy only and dearly beloved Son to dye for us, that by his all-meriting Death we might be ſaved: O! for ever adored be thy Goodneſs for this thy ſurpaſſing kindneſs to us. O! that we could ſufficiently admire and praiſe thee for this thy wonderful love; Praiſe the Lord, oh our Souls, and all that is within us, for this admirable and amazing goodneſs and unheard of wonder: O ye holy Angels praiſe the Lord with us when ye behold this aſtoniſhing miracle of Wonder. O! that our narrow hearts could worthily comprehend this his unſearchable riches and hidden treaſure. Praiſe the Lord, O our Souls, and all that is within us admire his wonderful Clemency and Goodneſs towards us that have not deſerved the leaſt of his favours.

O!

O! that our hearts could melt with tears of Joy at the thoughts of this unfathomable Love: O all ye Creatures with us Praiſe the Lord for this his unfathomable Wiſdom, that aſtoniſhes all that ſeriouſly conſider the extent of it: Therefore Praiſe the Lord, O our Souls, and all that is within us magnifie his Wonders with all your ſtrength and powers, now and for ever more. *Amen.* O aſſiſt us this to do, for thy mercy ſake, *Amen.* That we may give Glory and Praiſe to thee world without end. *Amen.*

14. *A Prayer for* Childermaſs-day.

O Thou that maketh the Tongues of Infants eloquent, inſtruct my Underſtanding, that I may know thee, and inform my Mind, that I may delight in thee, and enlarge my Heart, that I may truely ſeek thee till I have found thee, that thou may'ſt repleniſh me with Spiritual and Temporal Nouriſhment, that I may in ſome good meaſures be worthily fit to receive the Holy Sacrament, that lively Picture of thy Love, the efficacious Vertue thereof, I beſeech thee plentifully to beſtow upon me, that I may glorifie thee in my life, as the Holy Innocents did by their death; O enable me this to do for *Jeſus Chriſt*'s ſake. *Amen.*

15. *A Prayer for* Newyears-day.

O Bleſſed *Jeſus!* grant us the benefit of what thy bleſſed Name doth ſignifie, Salvation

to

to the Sons of Men, and let us begin a New Year of Vertue, & Cancel by thy Mercy & our Repentance, all the ſlips and failings of the Old; and do thou perform the miraculous Miracle of our Reconciliation with thy Self, and make us and all the World ſubject to thine own Divine Power, that we may all ſeek and perſue Holineſs by wiſely imploying the endowments of our Minds that thou haſt given us, and by practizing thoſe Vertues that we preſcribe to others, that we may be thereby Inſtruments of thy Glory, who haſt done ſuch great things for us, even beyond all that our Hearts could deſire: O therefore go on to fill our Souls with thy chearful Countenance, and endue our Souls with the brightneſs of thy riſing, that we may be enlightened and enflamed with thy Love, that we may continually Praiſe the Condeſcendency of thy bleſſed Providence, that we may in ſome meaſure deſerve to be eſpouſed to thy Purity it ſelf, that always living a Pious, a Holy, Chaſt and Devout Life, we may at laſt dye a happy and a bleſſed Death. Aſſiſt us this to do, for thine own Bowels and Compaſſion-ſake. *Amen* ſweet Jeſus, *Amen.* That as thou didſt at firſt this Day begin to be Crucified, ſo we may this day and every day Crucifie our ſelves to the World, and overcome the Fleſh and the Devil, and daily encreaſe in Wiſdom, Holineſs and Piety, that by thy aſſiſtance we may triumph over Death it ſelf, and by thy Mercy win the Crown of Life, to ſing Eternal

Halla-

Hallalujahs to the Adorable three Ages without end. *Amen.*

16. *Another Prayer upon* Newyears-day.

O Lord! I desire to make renewed Acknowments unto thee of better Obedience, beseeching thee to form within my Breast renewed Knowledge and heavenly Sanctifying Grace, that *Jesus* himself may delight to be enthroned within me; O grant that I may continually Honour that thy Sacred Name with all my powers, might, and strength, to my last breath. *Amen.*

17. *Another.*

O Lord forgive me, that I have made such small Improvements in Wisdom, Knowledge, Vertue, and the true Fear of thee; so that without thy Infinite Mercy I have forfeited my right to the Tree of Life; but for ever Adored be thy Sacred Name for thy astonishing Wisdom, notwithstanding my many neglects and inability to provide away for my recovery. Praise the Lord, O my Soul, and all that is within me, Magnifie his Name for this his wonderful kindness to thee, both now and before the foundation of the World; Therefore Glory be to thee, Glory be to thee World without end. *Amen.*

18. *A Prayer on* Twelfth-day.

O Lord, inſpire our hearts with ſutable Graces according to our ſeveral wants, empower us from above to do thy holy and divine Will below, that we may with Virgins, whoſe Souls are eſpouſed to thee, conſecrate our chaſte Bodies to be Sacred Temples for thy ſelf, that thou mayſt encourage our Spirits to gain Victory over the World and Death it ſelf, that by thy Inſpiration we may become Eloquent to give a due and a fit anſwer to our Oppreſſors, and in every thing to behave our ſelves in this World, that we may the other gain; O make us ſo the other love, that we may our end attain, and ſo our Souls do thou dreſs up, that we may be truely worthy to enjoy Eternal Reſt, that our departing Souls may take flight up to the Land of Joy and Light, and there for ever ſing perpetual Hymns to thee our Eternal King, to whom behold three Kings from far, led to thy Cradle by a Star, come to Adore thee their great Creator, who art one in three, and three in one, one ever Adorable loving Lord, to whom be all Honour and Glory world without end. *Amen. Hallalujah.*

19. *A Prayer for the Faithfull.*

O Thou the free Diſpencer of all Graces, viſit the Hearts of thy faithful Servants, and repleniſh them with thy Sacred Inſpiration; Illu-

Illuminate our Understandings, and repleniſh and inflame our Wills and Affections, and Sanctifie all the Faculties of our Souls and Bodies, that we may know thee and constantly obey thee withal our might and power, that we may at laſt acquire the Heaven of Peace; O answer thy Spirit that in us do Pray; O quickly grant to us that ask, and ſuffer not thy Grace to make any delay: Come mild Dove, deſcend into our Breaſts, do thou in us and us in thee, for ever dwell and reſt; and to this end clear our heads of all wandring thoughts, and ſuffer us not to be filled with emptineſs, but make us Partakers of thy pure Spirit, and then for ever delight to dwell in us, and raiſe our thoughts for ever to be with thee by continually being fixed upon thee, and inceſſantly thinking on thee, and let theſe thoughts inſtantly and conſtantly encreaſe the fervour of our Hearts, that we may grow and encreaſe in Love and Piety, and be infinitely filled with the chief Ingredient, the Excellency of a Vertuous Temper, that we may become Wiſe, Holy; and Excellent, and in every thing fitly qualified, to give Glory to thee Great GOD, one Coeternal three, to Father, Son, and Holy Ghoſt, Eternal Glory for ever be, *Hallalujah.*

20. *A Prayer for the firſt day of* Lent, *or Aſhwedneſday.*

O Lord, give us grace to Faſt and Mourn and Weep for our Sins that have cauſed thee

thee to ſuffer ſuch Torments for them, as to be Circumciſed, Crucified, Scourged, Sweat in the Garden both Water and Blood, thy holy Head Crowned with Thorns, and pierced thy tender Scull in Seventy two places, out of all which ran Blood ſtreaming down; All this and much more thou ſufferedſt for our ſakes; beſides the wait of the Sins of the whole World lay upon thy Soul; O *Jeſus*, grant us to conſider what thou haſt done for us, and make us be truely humble and greatly repent us for all our Crimes, every one of which helped to augment thy heavy Sufferings, and made thy Soul heavy even to Death, the Merits of which Sufferage and Affliction of thine, alone, is it that carries us to Glory, upon our Repentance and Obedience to thy holy Will; O make us entirely Obedient to thee, that we may not fail of thy Glorious Rewards: O by thy Suffering and our due Obedience carry us through all Suffering to thy Unchangeable and Unalterable Glory: To this end we beg thee to lay all our Pride in the Duſt, that we, notwithſtanding our Weakneſs, may truely Honour thee in ſeeking diligently to pleaſe thee both in Life and Death. Inable us this to do, for thine own Prevailing Merits ſake. *Amen.*

21. *A Prayer for* Aſhwedneſday.

O God! whoſe All-wiſe Providence enducdſt thy Church to the Wiſe Diſcipline of *Lent*, give us Grace to uſe ſuch Abſti-

Abſtinence, that our Fleſh being ſubdued to the Spirit, we may Obey thy Godly Motions in Holineſs and Righteouſneſs, that though it pleaſe thee to lay upon us Croſſes and great Mortification, we may undergo it with chearfulneſs and Joy, knowing that they are the Tokens of thy Love to us, and that by them thou wilt ripen our Souls for Glory; O make us Ambitious to walk in every Vertue, and fill our Souls with branches of Devotion, that Sanctity and Holineſs may in ſome meaſure make up the breaches of our Sins and miſſpent time, that we by thy Power may imitate every Imitable Vertue that was in *Jeſus*, to the glory of thy holy Name and the good of our own Souls; and may the due conſideration of our paſt Guilt melt our Hearts into true Contriſion, that may kill and cure in us all our Sins that were the ſole cauſe of thy Sufferings, and fit us by thy happy Love to have a perfect Part in the Glorious Reſurrection, that we may when Time ſhall fail, thankfully own the Divine Author, that have ſo wiſely contrived our Eternal Happineſs, by ſo many Wonders, Miracles, and Mercies: Therefore Glory be to thee, O Lord, Ages without end. *Amen.*

22. *A Prayer for* Good-Friday.

O Lord, Illuminate my Intenſions with the bright divine Light of thy Truth, and ſupport my Weakneſs by thy Mercy, and diſpoſe me

me to offer unto thee the Merits of the Life and Paſſion of the only-begotten and Well-beloved Son, to thee the Adorable Father of that thy Well-beloved Son, for thou alone art the abſolute Lord of the whole World; Therefore to thee be all Praiſe, Honour, and Glory, as is moſt juſtly due, given by us and all the Creatures World without end, *Amen.*

23. *Another.*

O Heavenly Father, look down from thy Sanctuary the Throne of thy Glory, upon us thy poor Afflicted Servants, and Pardon freely the multitude of our Offences, and pitifully relieve our Miſeries, and hearken to the voice of the Immaculate Blood of thine Immaculate Son, which crieth unto thee in our behalf; O accept it and ſave us by the Merit of it, and put not his Satisfaction out of thy remembrance, which he made for us, out of thy ſight, but let it plead for us and prevail for Mercy for his Merits and Compaſſion-ſake. *Amen.*

24. *A Prayer for* Eaſterday.

O My dear God, fill my Soul with a ſenſe of Spiritual Delights, that I may with earneſt Longings, Hungar and Thurſt after Righteouſneſs, and Feaſt thereon with Joy and Gladneſs, that I Devoting my ſelf to thy Service, may be

filled

filled with divine Wisdom, that I continuing patiently in well-doing, may be made a Child of the Resurrection, and live for ever with my dearest Lord. *Amen.*

46. *Another.*

O Lord! keep me outwardly in my Body, and inwardly in my Soul, and in all my Afflictions I beseech thee to send me constant patience, and at all times do with me as seems best in thy sight, and fail not to give me Humility, Penitence, and Patience, with a Spirit truly good in every point, expecting thy second coming in Glory either by my Death or thy Judgment, with great joy and patience, and thankfulness for thy manifold Mercies, that I may be acceptable to thee whilst I live, and entirely ready for thee when I dye, that having had a resurrection of Grace in this life, I may have a joyful Resurrection to Glory in the life to come: Grant this for thy mercy and compassion-sake. *Amen.*

47.

O Lord give us tender Compassion for the Sufferings of our fellow-Brethren, and put it into our power and opportunity to relieve them, and do thou according to the multitude of thy Compassions wipe away both their and my Offences, and reveal to us more and more the hidden things of thy powerful Wisdom, that we may daily declare and extal thy Justice, that thou mayst raise us up and refine our vile flesh, and change our corrupt Nature

into Grace, that we may be transformed into the likeneſs of thy Glory, and give perpetual Praiſes to thee, who art worthy to receive all Glory, Power, Wiſdom, and Praiſe, Adoration, and Worſhip, Honour and Glory, when Time it ſelf ſhall fail and give place to Eternity even Ages without end. *Amen.*

48. *A Prayer for St.* Mark's-day.

O Thou who didſt appear to thy Diſciples for Forty days together, have mercy upon us, confirm our Faith and open our Underſtanding, and prepare our hearts to bear whatſoever thou ſhalt think fit to lay upon us, and Sanctifie it to us that it may be for our everlaſting good, that thy Joy and Love may flame in our hearts and ſhine in our looks, that we may become aſſiſtant to the World for Good, and in our Heart and Soul adore thy Power, for the glorious Inſtrument thou haſt uſed for the propagation of the Goſpel, that holy Hiſtory of our Salvation, of which the Evangeliſt St. *Mark* was an humble Inſtrument in order to the Converſion of the World: (Grant that as he did, ſo may) we copy out our Faith in our lives, and duly ſhew and declare the wonderful effect of the Goſpel, that we may duly breath out our Souls in Praiſe and Thankſgiving to thee for thy Almighty and Infinite Mercies, begging thy Favour for all our Enemies, beſeeching thee to turn their Hearts, and convert them to thy ſelf that their Souls may be ſaved in the latter day; Oh let the Spirit of Truth

and

and Goodneſs for ever dwell in them, that may be thine when thou makeſt up thy Jewels, then bind up their Souls in the bundel of Life, and number them with the righteous, that they may be worthy to praiſe thy ſacred Name for ever and ever.

49.

O Lord make us reflect daily on the multitude of Benefits that we receive minutely from thee, that thou mayſt redouble thy Bleſſings upon us, and we may daily redouble our Devotion and Thanks to thee for all thy many and wonderful goodneſs to us day by day, that we may become Monuments of thy mercies: Oh inflame our Souls with ſtanding Arguments to ſtir up our ſelves to magnifie thy Power and Glory, whoſe Goodneſs is even beyond expreſſion: Oh make our Hearts apt to adore thee more and more, for thy unwordable kindneſs to us, who haſt inflamed our Souls with Love to thee: Oh ſuffer us not to ſtifle it with Ingratitude, but endeavour to encreaſe it more and more, that it may wing our Souls with perpetual Duty to thee, and impreſs in our hearts thy holy Fear, that it may ſpur us on to better Obedience to thee, and more love to our Brethren, Strangers, and Enemies, that we all may be gathered under the ſure mercies of *Chriſt*, and plentifully afford to us whatſoever thou ſeeſt that we ſtand in need of, and make all things work together for our good, for *Jeſus Chriſt* his ſake. *Amen.*

50. *A Prayer for* Holy Thurſday.

O Lord! ariſe and refreſh in us the Devotion of the Church, that we may honourably adore thy powerful Providence, which is the Rock of ſaving Truth, by which we beg thee to cleanſe our Mouths, our Hearts, and our Souls, from all naughtineſs and filth, that we may be zealouſly affected for Juſtice and Courage, that we may defend thy Truth with generous and induſtrious Charity, and thou mayſt quicken our Faith and Hope in thee, that by this means we may daily advance in love to thee, and thou mayſt revive in us the memory of thy great mercies, that we may obey all the calls of thy Grace, that thou mayſt enable us to adore thee freely more and more, for the mercies (*of this day, in which thou didſt aſcend into Heaven,*) with all our power and might. Grant us this to do for *Jeſus Chriſt* his ſake. *Amen.*

51. *Another.*

O Lord grant that we may never betray our Innocence by any one Sin, nor deny the Truth of our holy Religion by giving of our ſelves up to any vile action, but grant that thy goodneſs may frequently converſe in our hearts, that thy free grace may intitle us to the priviledge of thy Children, that we may be comforted with the branches of thy good Promiſes, who haſt ſaid that thy obedient Servants ſhall find Treaſure in Heaven whoſe Charity have laid

laid their Riches out of the reach of any loſs, by ſending them to Heaven by the hands of the Poor. O Lord, grant to every Creature that they may thus do, that thou mayſt raiſe our Minds, and innure them to fix our affections on thee, that by this means we may become perfectly bleſſed, that thou mayſt Crown us with Glory and Honour, and we may be enthroned in thy Kingdom, (to which Holy Place thou didſt this day Victoriouſly aſcend) to Praiſe thee perpetually Ages without end. *Amen.*

52.

O Lord, repleniſh the Hearts of thy Faithful Servants, by ſending upon them the Glorious and Bleſſed Spirit, that it may guide us into the Truth of Goodneſs, and make us to enter into conſultation with our own immaginations, that we may recollect our ſelves, and fly to thee for Succour. O relieve us and comfort us for *Jeſus Chriſt* his ſake. *Amen.*

53. *A Prayer proper to be ſaid upon* Whitſun-day, *or at any other time, only omitting thoſe words, which as upon*, &c.

O Lord I beſeech thee to renew my Soul to Holineſs by the power of thy Holy and Life-giving Spirit; and beſtow on us the glorious Light of Heaven, and aſſiſt us by thy viſible deſcent of the Holy Ghoſt, (*which as upon this day*) thou ſenteſt upon thy Holy Apoſtles, that we may be enlightned by the aſſiſting help of that all-enlightning and moſt

Bleſſed Spirit, to walk by the pure and perfect line of Vertue, that at length we may be admitted to dwell in thy Paradice, O God, for ever and ever. *Amen.*

54. *A Prayer for* Trinity Sunday.

O Thou Almighty Father, who haſt given to thy Servants Grace, by the confeſſion of a true Faith to acknowledge the Glory of the Eternal Trinity, and in the power of the Divine Majeſty to worſhip the Unity: O continue thy mercy to me, that I may live in the ſtedfaſt confeſſion of this Faith, and bring forth fruits agreeable thereto by the power and might of thee, O glorious Deity, who haſt promiſed continual aſſiſtance to thoſe that ask it; O grant it me who humbly ſue for it, for thy tender Bowels and Compaſſion ſake. *Amen.*

55. *A Prayer for the Sick and Dying.*

O Lord, into thy hands I commend the Souls of all Dying People, (*eſpecially this thy Servant here preſent,*) Beſeeching thee that he and they may be precious in thy ſight; O acknowledge, we meekly beſeech thee, the Work of thine own hands, and receive them into the bleſſed Arms of thy unſpeakable and boundleſs Mercy, even the Sacred Reſt of everlaſting Peace, and make them equally Glorious with thy choſen Saints, by infuſing of new Grace into their Souls, and do not fail, O God, to be their great Defence, but do thou, O God, mightily aſſiſt them

them in their greateſt trial, that they may not fail to acquire everlaſting Life: And theſe Mercies I humbly beg of thee for them and me, for the alone Merits of *Jeſus Chriſt* thy Son, our Lord; to whom with thy Eternal Spirit, and thy powerful Self, be aſcribed all Honour and Glory, Power and Praiſe, World without end. *Amen.*

56.

O Lord, comfort my Soul with a due preparation for Everlaſting Reſt, and ſtrengthen my weakneſs, and ſpeak Peace to all afflicted Conſciencies by ſhining upon them with the everlaſting Light of thy Countenance; comfort the Comfortleſs, heal and help the Sick; relieve the Oppreſſed and inſtruct the Ignorant, and beſtow on them thy Grace and Favour, and let thy merciful Providence mightily aſſiſt them in relieving all their bodily and ghoſtly neceſſities, and mightily advance their Spiritual good; Give them Patience in their Sorrows, and Strength in their Troubles, and firm confidence in thee in their greateſt afflictions and diſtreſs, and give them the guard of thy holy Angels to comfort them and to enlarge their Souls in the true underſtanding of Eternal Life, that they may encreaſe the number of thy Saints in thy Glorious Kingdom, and there praiſe thy Name to Eternal Ages, World without end. *Amen.*

57. *A Prayer for the Fatherleſs and Diſconſolate.*

O Lord, protect the Fatherleſs, and comfort the Diſconſolate, and give them Patience

under their Croſſes, and ſubmiſſion to thy holy and divine Will in all things, and then bleſs them in the gifts of Health and Spiritual advantages, and when at any time they are Sick, let them feel thy Comforts, Support and Refreſhments, and be thou their Guide unto Death, for *Jeſus Chriſt* his ſake. *Amen.*

58. *A Prayer for all People, that we may be delivered from Factious Tumults.*

O Lord, give to all People innocency of Converſation, and ſweetneſs of Society, and mutual Love, Peace and Plenty, Health, and a holy Religion to all Families, and Nurſeries of Piety, Zeal, and Holineſs, with Prudence and Unity, Quiet and Contentedneſs, with Ingenious Induſtry, freedom from Wars, and violence of Faction and Envy, from Pride and Ambition, and beſtow on them all the humble Robe of their meek Maſter *Jeſus*, that it may cloth them with Patience, Meekneſs, Charity, and Diligence, that when they ſhall change this Robe, thou mayſt cloath them with the ſhining garment of Immortality, and they may become Glorious in perfect Knowledge to live with thee for ever and ever. *Amen.*

59. *A Prayer againſt ſinking under the Oppreſſures of our Enemies.*

O Lord, I beſeech thee to ſweeten my Nature, and wiſely qualifie me to bring forth fruits meet for Repentance, and give me a diſcerning Spirit to know things worthy and excellent; and with me behold all ſuch as are grieved

ved or perplexed in Spirit through the guilt of Sin, or weakneſs of Grace, frailty of Nature, or malicious Devices of the grand Enemy of Mankind; and remove from them all trouble and confuſion of Spirit, and beſtow on them the healing Balm of thy Mercy, and give them a final Victory over all Temptations, for Jeſus Chriſt's ſake, that they may ſerve thee with a quiet Mind, to thy Glory and their Souls immortal Comfort; Grant them theſe Mercies for thy Compaſſion-ſake. *Amen.*

60. *A Prayer for our Enemies.*

OH! thou who haſt done ſo great things for me, bear mercifully with my Infirmities, and remember my Sins no more, and give me Grace to exerciſe Charity to all the World, that I may freely forgive all that have offended me, and beg the forgiveneſs of all that I have offended, that ſo living in mutual Charity with all the World, I may at length come to dwell with thee for ever in Glory. *Amen.* O my Lord! fill my Soul with Admiration of the Beauties of *Jeſus*, that I may admire his Image where-ever I behold it in any of thy Servants, that when I dye, I may lay down my Life in a full hope in thee, O God, and a certain aſſurance of a Glorious Reſurrection, to praiſe thee with Saints and Angels, Ages without number. *Amen.*

61. *A Prayer againſt wandring and unfixt Thoughts.*

O Lord! keep my Mind firm from rambling, and imprint Holy things in my memory,

and

and draw and tie my Heart to thee, O God, and fit me to be an example of Good to the World; and to this end I beseech thee to enrich my Understanding with an eternal Treasure of thy Divine Truth, that I may know thy Will, and not only know it, but by thy assisting Grace do it; And this Mercy I beg of thee for Jesus Christ his sake. O! deny me not, O God, these my humble requests, for thy own Compassion sake. *Amen.*

William

62. *A Prayer for King* ~~James~~, *Queen* Mary, Catherine *Queen Dowager, with their Royal Highnesses the Princes of* Orange *and* Denmark.

O Lord! bless our Gracious King *James*, treasure up in him the excellent Graces of thy Life-giving Mysteries, and add to him many days full of Honour and Success, and bless him in his Queen, and all his Relations, *Catherine* the Queen Dowager, their Royal Highnesses *Mary* Princess of *Orange*, the Princess *Anne* of *Denmark*, together with all the Royal Family, make them Instruments of much Good to this Church and Nation, and give them a Crown of everlasting Glory in the Life to come; and in them bless all the People of this Nation, and the whole State Ecclesiastical and Civil, that in these Nations Righteousness and Peace may kiss each other, and by these Honour thee for ever, that thou maist make us exceeding happy for ever. Grant this for thy Mercy sake. *Amen.*

63. *A Prayer for ones Native Countrey.*

GOod Lord, bleſs all the Places to which thou haſt made us have any near Relation, the County where I was born, and every Soul therein contained, and endue them with many worthy bleſſings both of Soul and Body, and bleſs every thing that have any reference to them, all their Friends, Kindred, and Acquaintance, and all to whom thou haſt made them any ways obliged, ſo eſpecially their near and boſome Friends; Good Lord, forgive me and them all our Sins, for Jeſus Chriſt's ſake. *Amen.*

64. *A Prayer for the Head of a Family, for Servants, and afflicted People.*

GOod Lord bleſs my Servants, and make them thine, and give them Grace to ſerve thee firſt, and then enable them to do buſineſs that is neceſſary for Humane Life: And together with them, bleſs all the Afflicted and ſend them conſtant Patience and ſpeedy Deliverance as ſeems beſt unto thee, according to their ſeveral wants. Oh! let thy Angels ſtand round about them, to deliver them in their greateſt needs and neceſſities, that they may taſte and ſee how Gracious thou our Lord art, and how bleſſed they are that put their Truſt in thee. Oh help them to behold thee in thy Sanctuary, and ſee thee in thy Power, becauſe thy Loving-kindneſs is better than Life: Let their Lips praiſe thee, and do thou ſatisfie them more and more with the Riches of thy Mercy for thy Compaſſion ſake. *Amen.*

Amen. O my Lord! hear and accept my Prayers for them, and them for me, and thy Son Jeſus Chriſt for us all, that we may all have Grace and Power faithfully to ſerve and glorifie thee for thy valuable Compaſſion-ſake, *Amen.*

65. *A Prayer that we may be enabled to keep the Commandments, and pleaſe God in Mind and Will.*

O God! the comfortable Strength of all that truſt in thee, mercifully accept my Prayers; and becauſe the weakneſs of Man's nature can do no good thing without thee, grant me the help of thy Grace to enable me to keep thy Commandments, that I may pleaſe thee in Will and Deed, through the Meditation of Jeſus Chriſt my Lord. *Amen.*

66. *A Prayer for a Mollified Heart to worſhip God aright.*

O Lord! in the multitude of thy Gracious Mercies, give me a Heart to worſhip thee aright, that thou maiſt hear my Prayers and accept my Perſon, and be entirely reconciled to me, who art not wont to forſake thy Servants in trouble; O therefore viſit me with thy Salvation, that I may ſee the Felicity of thy choſen, and rejoyce with the Gladneſs of thy People, that I may be at peace, and give thanks with thine Inheritance, that thy Aid may defend me both in Soul and Body, through the Merits of Jeſus. *Amen.*

67. *A Prayer to be repleniſhed with Divine Goodneſs.*

O Lord! increaſe in me Faith and Devotion, and repleniſh my Heart with Goodneſs, and by

by thy great Mercy keep me in the ſame, give me godly Zeal in Prayer, with true Humility in Proſperity, and perfect Patience in Adverſity, and continual Joy in the Holy Ghoſt, that by the power of thy Holy Spirit I may have a right Judgment in all things, and evermore rejoyce in thy holy comforts, through the Merits of Jeſus, my dear Redeemer; to whom with the Father and the Bleſſed Spirit, be all Honour and Glory World without end. *Amen*, and *Amen*.

68. *A Prayer for a worthy Converſation in the World.*

O Lord! give me that excellent quality of diſtilling Good into every one I converſe with, and grant that my Friendſhip with all, may be vertuous, faithful, and diſintereſted, honeſt and truly good, and ſuffer not any Company or Recreation to become a Snare to me, but make it a comfort to my Body, and a refreſhment to my Mind, and ſuffer not my Dealing or Commerce to be a Shop of Deceit, or a School of Covetouſneſs, but bend my Mind and Heart in every affair to that which is entirely Good, that I may not at any time tranſgreſs againſt thy holy Will, but in all things act according to Reaſon and Wiſdom, that thou mayſt continually guide me by thy Councel, and after my earthly progreſs, bring me to Glory. Grant this for Jeſus Chriſt his ſake. *Amen*.

69. *A Prayer againſt Pride.*

O Lord! give us grace to believe and admire thee, though we cannot fully comprehend thee,

thee, for thou art Merciful and Gracious, but yet thou art alſo Juſt and Severe, though thou pitieſt our Miſeries, yet thou hateſt and wilt puniſh our Sins; therefore give us Grace, that we may not perſiſt in them, and cauſe the remembrance of them to lay us low in our own thoughts, that we may hate all elevation of Mind, with every degree of Pride and Inſolence, that we may not over-value our ſelves nor deſpiſe others, but may truly practice that excellent Vertue that will bring us to eternal Life, that no ſudes of Sin may prevail to darken either our Underſtandings, or our Minds, but by God's grace we may gain ſtrength of Vertue and Pious Habit in Holineſs. Grant this for Jeſus Chriſt's ſake, *Amen.*

70.

O Lord, beſtow on me the gift of Affability and graceful ſweet Behaviour, that is moſt powerful, charming, and pleaſant, that my Converſation may be pleaſant and worthy of Immitation, that according to my power I may ſweetly ſcatter Benefits to all I converſe with, by being Prudent but not Crafty, Chaſte and Reſerved, but not Proud or lifted up above my own proper ſphære, and ſuffer not my winning Behaviour to draw me into any Evil, but let it attract others to all that is good, making every accident of Life, as it were a File to polliſh my Mind, and to make it continually more apt for Devotion, by putting in practiſe thy Counſels and Precepts, that others may be ſtirred up by my Example to do the like, that all of

us

us ſtriving to pleaſe thee, may at length be admitted to Bleſs thee, Praiſe thee, and Magnifie thee for ever and ever. *Amen. Hallalujah.*

71. *A Prayer of Thankſgiving.*

O Lord! we beſeech thee to raiſe our Hearts with thankfulneſs to thee for thy ſuperabundant Bleſſings that thou haſt graciouſly been pleaſed to beſtow ſo plentifully upon us, from our Birth to this preſent moment; Oh! let the true ſenſe of thy Mercies to the whole Univerſal World ſtrengthen our Faith, and increaſe our Hope, that we may actually magnifie thee both day and night, by the power of thy Grace, with all our might and ſtrength, that we may never any more reject or refuſe the gracious Offers of thy good reviving, quickening Spirit, but by the kind Councel of it, we may know how to manage our ſelves wiſely in every affair, that we may admire and praiſe thy Grace, and the high Honour of thy Almighty Wiſe Providence that amply orders every thing for our good; O excite in our Souls worthy Admirations of thee for it, for Jeſus Chriſt his ſake. *Amen.*

72. *Another for the benefit of the holy Scriptures.*

O My God! help me to admire more and more the wonderful Goodneſs of thy Grace, who haſt contrived thy Honour to conſiſt in our Bliſs; O then make us worthy to glorifie thee unceſſantly at the footſtool of thy Throne, for Inſpiring the holy Pen-men of the Scripture, & continuing

nuing them down throughout the Succeſſion of ſo many Ages, from the corruption of Hereticks, Paganiſm, and Heatheniſm, and for conveying them ſafe to us, Bleſſing, Honour, Glory, and Praiſe be to thee for ſuch thy Almighty Goodneſs to us. O go on, we beſeech thee, to do us good, and make us thankful to thee for all thy goodneſs and loving kindneſs to us: Praiſe the Lord, O my Soul, and all that is within me magnifie his Name, for all his adorable Power and Might, who have thus dealt ſo loving by and with us, and not with us only, but with all Generations: Therefore Glory be to thee, O Lord, Glory be to thee Ages without number. *Amen.*

73. *A Prayer for the Morning.*

O My Lord! let the morning Light bring the remembrance of thy love unto my mind, and kindle in me new Devotion, that my holy Reſolutions may be made quick and ſtrengthned, that thou who ſeeſt to the bottom of my Soul, maiſt ſee a ſincere deſire in me to ſeek thy Name, that I may have a right to the Tree of Life, and at length be received into thy Kingly City, joyfully to Praiſe thee Ages without number. *Amen.*

74.

O Lord! from whom all good things do come, grant me Grace to be thy humble Servant, that by thy holy Inſpiration I may think thoſe things that are good, and by thy merciful

merciful guidance may always and constantly perform the same with a constant Mind and a ready Will, to my Lifes end. *Amen.*

75. *A Prayer for Protection while we Sleep.*

O Lord! when I am asleep, let me not be made afraid, but let my Sleep be sweet, that I may be enabled to serve thee faithfully, though I for my evil Deeds do worthily deserve to be punished, yet deal not with me according to my Demerits, but according to the multitude of thy Mercies, for Jesus Christ's sake, *Amen.*

76.

O Lord! I beseech thee to take our Eyes and Hearts off from the Vanity of this world, that we may be truly worthy to follow thee in the blissful Mansions above; to this end renew our Minds and fill them with thy Grace, that we may even in this Life taste of those Joys above, where our Lord Jesus sitteth at the right hand of God, interceding for us, with his Father and ours, where he does not intercede for us only, but plead for us also, that we may one day clearly behold his Father's unvailed Vision, and each of us receive our eternal Crowns, and be filled with comfortable Repose in God, and be truly satisfied with blissful rest. O God, accomplish these Mercies in us in thy due and appointed time, for Jesus Christ his sake. *Amen.*

77.

O Thou that knoweſt us to be ſet in the midſt of ſo many and great dangers, that by reaſon of our frailty, we cannot always ſtand upright, grant us, I beſeech thee, ſuch health of Body and of Soul, that we may chearfully do whatſoever thou commandeſt, that thou maiſt open to us the Gate of everlaſting Life, and we may be admitted to praiſe thee Ages without number. *Amen.* O Lord, grant me thy peaceful Grace to prevent, and put into my mind good Deſires, that by thy continual help we may bring the ſame to good effect, through the Merits of *Jeſus* our dear Redeemer. *Amen.*

78.

O Lord! give us Grace to put away the Malice and levin of Wickedneſs, that we may always ſerve thee in pureneſs of Living and Truth, that we may moſt ſtedfaſtly abide in thee, and wait in patience upon thee for thoſe good things thou wilt in bounty be graciouſly pleaſed to beſtow upon us, for *Jeſus* ſake. *Amen.*

79.

O Lord! let Counſel preſerve me, and Underſtanding keep me, and thy Power deliver me from all Evil, and enable me to tell of thy Salvation from day to day, for thou haſt taught me, that the ways of Man is not in himſelf, but in thy power alone to direct his ſteps; O therefore direct me in advancing thy Honor, and my own Salvation. *Amen.*

80.

GIve me, O Lord, I beſeech thee, a wiſe, ſober, and humble penitent Heart, full of Underſtanding, Religion, and Devotion, Courage and Fortitude, with temperate raigns and thoughts, being always glad to do thee ready and obedient Service, that thou maiſt endue me with ſtrength againſt every Temptation to overcome the wilds of the Devil, and let thy Power preſerve me from all Sin and danger, and every Evil that might otherways happen to either my Soul or Body, and cauſe all my thoughts, words, and works, to tend to thy Glory and my Salvation, that I may give thee new thanks for the liberal gifts of thy great Mercies to me the moſt unworthieſt of thy Creatures, conſidering the great meaſures of thy goodneſs that thou haſt beſtowed upon me: O give me a deep ſenſe of it, and inlarge my heart to admire thee worthily for it, for Jeſus Chriſt his ſake, my Soveraign Lord. *Amen.*

81.

O Lord! prepare me for the day of my appearance before thee, by cloathing my Soul with the bright garment of Innocency, the Robe of Righteouſneſs; to this end make me found in Faith, by purging me from all Atheiſm, Hereſie, and Schiſm, Superſtition, and every Evil, that I may become truly white and innocent, that I running to thy Promiſes, may be made partaker of thy heavenly Treaſure,

through the Merits of Jesus Christ. *Amen.*

82.

O Almighty God! thou who declarest thy power most chiefly in shewing Mercy, withhold it not from me, a vile Sinner, notwithstanding the great delight thou hast caused me to have in keeping thy Precepts; O therefore cast me not away in thy displeasure, for I flee to thee for Succour; O therefore leave me not, O God of my Salvation, but deliver my Soul in peace from all the practises that are against me, for my Mind talks on thee, saying, *Seek thy Lords face*, and my Heart does readily reply, *thy face Lord will I seek*: Therefore I beseech thee to give me a good portion of thy holy Spirit, that I may always think and do those things that be rightful in thy sight, that I may never lose my assurance in thee, nor my confidence of thy support of me, but be built up in my most holy Faith in thee, who alone art all my hope: O therefore call to remembrance thy tender mercy, and pardon me for *Jesus* sake. *Amen.*

83.

O Lord! encrease my delight in thy Law, that all the day long my study may be in it, for thou art my Shield and strength, and my Heart doth trust in thee who hast been my helper from my Birth till now; therefore doth my Heart unfeignedly trust in thee, because I know that thou wilt not fail to nourish me with true goodness, nor yet to fill me with a desire to exercise

exercise true Religion, for that is my true delight, my strength, and my comfort, the solace of my Soul, and the Joy of my Mind; O for ever grant me to take pleasure in thy Service to my last breath, for Jesus Christ's sake. *Amen.*

84.

O Thou whose Bounty invites us, and our Necessities constrain us to call upon thee, have mercy us, and make us to practice all the divine Vertues, because they are necessary for us in order to our endless bliss, and open our Understandings that we may wisely know thee with the full clearness of our understanding, that my affections may devoutly seek thee, till I have wisely found thee, that the manner of our Conversation may always please thee, because our Souls desire to embrace thee with all their might and force, begging of thee to endue us with courage and constancy to be enabled to wait humbly and diligently, attentively and constantly upon thee, with great Hope, Joy, Perseverance, and Patience; O give me new Grace and continual Assistance from thy holy habitation, for Jesus Christ his sake. *Amen.*

85.

O Thou the Infinite and Independent Being, the only True God! have mercy upon me, compassionate my weakness, and supply my wants, help me, I beseech thee, to perform every Action with good intentions

and great integrity, with diſcretion and conſideration, humility and deep contrition, a lively hope, and a chearful heart, a ready mind and a willing obedience, and ſuffer not the impunity of others to embolden us, that we may not provoke our righteous Lord to anger, but may be truly weary and aſhamed of ſinning againſt thee our Immence Protector, who hait promiſed never to forſake them that truly ſeek thee: O give us hearts diligent to ſeek thee that we may find thee, and having found thee, grant that we may all of us admire and adore thee. *Amen.*

86.

O Lord! draw me to thy ſelf, and fit me for thy ſelf, and fill me with thy ſelf, and ſuffer not my Ingratitude and provocations to overcome thy Clemency and Patience, but go on in mercy with me, as thou art wont, in diſtilling to me ſome beams of thy Glorious Goodneſs, and by the multitude of thy unknown mercies heal all the known and unknown Diſeaſes of my Body and Soul, and ſuffer me not any more to be ſo impudent as to provoke thee, from whom I expect relief, and by whom I have been ſupported with Temporal and Spiritual nouriſhments from my birth till now; therefore to thee be Glory and Praiſe world without end. *Amen.*

87. *A Thankſgiving for our Baptiſm.*

O Lord! let it be the conſtant ſtudy of our Lives to keep that Secret vow we made with

with thee in our Baptism, and to exemplifie it with a Conversation as becomes the Gospel of Christ, that we may by Faith reserve the good Promises that thou hast made to us therein by performing the condition thereof; which that we may do, we beg thy assisting Grace to enable us, which thy Goodness assures us thou wilt not deny to us, because we beg it for the Merits of *Jesus*, to whom with thee, O Father, and the holy Spirit, be ascribed all Honour and Glory, Power and Praise, Might, Majesty and Dominion, world without end. *Amen.*

88.

O Lord! ingraft in our Hearts such a love to thy Name as may increase in us true Religion, and entitle us to the benefit of the Adorable Promises to all that believe and obey the blessed condition thereof, and suffer us not any more to forfeit our present Comforts and future expectations of our Joys of thy heavenly Life; or if we should through forgetfulness or inadvertency presume this to do, yet, O Lord, take not the advantage of our forfeitures, but restore us again to serious Repentance and new Obedience, that we may be furnished with Patience in all the cross Accidents and Afflictions that we shall happen to meet with in this World, that so at length thy Bounty may Crown us with Bliss and Glory in the World to come, that we may be admitted to sing eternal *Hallalujahs* to thy adorable Name, a numberless number of Ages. *Amen.*

89.

O Lord! inable me by the gifts of thy holy Spirit to live the life of Grace, that my Soul may exemplifie the Vertues of my forerunners, that I at length may attain the happy advantages that thou gaveſt them; which mercies I beg of thee with humble earneſtneſs; O deny them not to me for thy goodneſs and Pity ſake. *Amen.*

90.

O Lord! fulfill to me thy Secret Promiſe, of pouring upon me the floods of thy holy Spirit, that it may repleniſh my Soul, and revive it to Life, and refreſh, ſanctifie, and cleanſe it, that it may heal the parched ground of my thirſty Heart, that my Soul being filled with good and wholſome Sentiments, I may attain to right Reaſon, the true Hand-Maid of Devotion, that good ſtock whereon to graft Religion, that God may receive and accept us according to his own Promiſe and Appointment, for he will not depreſs but preſerve all that come to him in his own Methods; which that I may do, O Lord, I do heartily beg thy Directions in all things: O my dear Lord, grant me my Petitions for thy Promiſe ſake. *Amen.*

91.

O My God! write Goodneſs in my Heart by the finger of thy Spirit, that we may live an Evangelical life, and render to thee all Honor and Laud, as is moſt juſtly due, admiring and thanking thy great Majeſty perpetually. *Amen.*

92.

92.

O Thou whose admirable Methods breatheſt Faith into the Hearts of the Unbelievers, and poureth Humility into the Hearts of the Proud, and diſtilleth Love into the hearts of thy Enemies, and rejoyceſt with exceeding Joy the hearts of the Obedient; Have mercy upon us vile Creatures not worthy to lift up our Eyes to Heaven, yet we are in the hands of thee our moſt merciful Lord, who wilt not fail to give us merciful ſupplies from thy heavenly habitation, for this is our hope, and the rejoycing of our Souls; therefore Glory to thee great God alone, One Coeſſential Three, as at the firſt beginning was, may now, and for ever be *Hallalujah.*

93.

O My God! ſhew me the efficacy of thy Grace by ſweet experience, that I may love and admire thee entirely with that Life-giving love which is the principal of the affections, by the power of which I beſeech thee to invigorate my Soul, and ſo guide it, that it may not ſearch into the Secrets of thy venerable Majeſty, becauſe thy exceeding Greatneſs is ſo much above its reach, that it is impoſſible for it to comprehend enough of thee ſo uncircumſcribable art thou in thy ſelf, and ſo vaſtly great are all thy Perfections, that we are in an aſtoniſhing amazement when we reflect upon them, ſo abſolute and perfect art thou in thy Perfections, becauſe thou art that alone Being

that

that art the chiefeſt Good, and the only cauſe of all Beings, Great, True, Juſt, and Holy, the perfect Idea of the moſt aimable and excellent Deſires; O therefore grant that we all may love thee, fear thee, ſubmit to thee, and truſt in thee with a moſt delightful Spirit, and in all things obey thee, and endeavour to imitate thee in all imitable Vertues, delighting in thee internally in all the acts of our Minds, with our Reaſon and Judgment, with our whole Heart and Soul, Will and Affections, to the laſt moment we have to breath in this World; grant this for Jeſus Chriſt his ſake. *Amen.*

94.

O Thou of inaffable Bounty, change me into the reſemblance and Image of thy ſelf, and diſſipate and expel the clouds, darkneſs, and errors of my Mind, that I may be full of thy aimable Bounty and Goodneſs, that thy Divine Grace may for ever dwell and inhabit in me, and place it mightily in my Soul by thy powerful operating Spirit, that it may direct me into all Good, and enable me to avoid all Evil, that I may grow in Grace and in the knowledge of thee my Lord Jeſus Chriſt. *Amen.*

95.

O Lord! enlighten my Underſtanding with the bright and clear beams of thy Truth, that I may with an illuſtrious and ſerene Mind diſcover thy Will, and in all things endeavour to fulfil it with all dutiful diligence and obedience to the utmoſt of my ſtrength and vigor, to the laſt of my days. *Amen.* 96.

96.

O Thou who wilt do all thy pleaſure, have mercy upon me according to the multitude of thy Mercies, and enrich my Soul with the richeſt bleſſings of thy Grace, and eſtabliſh me with thy aſſured favours, that no paſtime may rob me of time to pray to thee for Spiritual and Divine Conſolation, that my Soul may flouriſh, being endued with the gifts of the Spirit of divine Comfort: O draw me to thy ſelf, fill me with thy ſelf, and fit me for thy bleſſed acceptance, that I may be worthy to drink of the rivers of Life, and to admire thee to eternal Ages. *Amen.*

97.

O Thou who makeſt Heaven and Earth prove thy Omnipotence, have compaſſion on my Infirmities, and give me of thy ſtrength to undergo whatſoever thou in wiſdom ſhalt think fit to lay upon me, that no let or hinderance may diſcourage me in the way of Heaven, but enable me to uſe my utmoſt vigor and diligence in running the Race that is ſet before me, that at length I may acquire my end, even my Salvation; Grant this for Jeſus Chriſt's ſake. *Amen.*

98.

O God! Juſtifie me freely by thy Blood, and Sanctifie me freely by thy Spirit, and let me become perfectly wiſe to Salvation; to this end preſerve me from the guilt and from the deceitfulneſs of Sin, that our Souls may be filled with

with Righteouſneſs, that none of thy Graces may be in vain to us, nor loſt upon us, but let thy Righteouſneſs deliver us from all our Impurity, that we periſh not in the guilt of our Impurity, that at laſt we may attain everlaſting Life by the Merits and Satisfaction of our dear Redeemer; to whom with the Father and the bleſſed Spirit, be all Honour and Glory, World without end. *Amen.*

99.

O Thou the Inexhauſtible Fountain of all Spiritual and Temporal good, pity the Miſeries of our depraved nature, and mercifully ſupply both our inward and outward Wants, for thy Compaſſion-ſake. *Amen.*

100.

O My God! give me ſuch a ſenſe of my worthleſs emptineſs as may make me profoundly humble, and let that humility make me thankful, that my thankfulneſs may inflame my love, that my love may conſtrain me to a willing obedience and a diligent obſervance of all thy holy, juſt, and good laws, that thou maiſt fill me with the comfortable ſtreams of thy Life-giving Goodneſs, the Fountain of which at all times ſtands open to all thy ſincere and pious Servants, in which number I beſeech thee to include me and all my Friends, for thy mercy and compaſſion-ſake. *Amen.*

101.

O My dear Lord! fill my Soul with the ſweet Treaſury of thy heavenly Bleſſings, and enable

enable me to do all things agreeable thereto for thy Bowels and Compaſſion-ſake. *Amen.*

102.

O Lord! enduc my Soul with Grace, and make me worthy to approach thee with fear and reverence, that thou maiſt accept me, ſave and deliver me for thy Goodneſs-ſake. *Amen.* O thou that art ſurpaſſing in Might, enable me to take hold of thy Might, that I may never at any time ſwerve from thy Precepts, who art Glorious in thy Divine Eſſence, being Brightneſs and Purity it ſelf, and ſupereminent in Power, and therefore incomparable in Majeſty, Power, & wiſdom, and deſerves our utmoſt worſhip, reverence and veneration; therefore let us treat thee with the moſt ſubmiſſive carriage and reſpectful homage, vindicating all thy wiſe Precepts, becauſe they are juſt, holy, and good, expreſſing a juſt diſtaſte of all things that diſpleaſe thee, becauſe in thee dwelleth all adorable Excellencies, even the full of all Perfection, the utmoſt of all that is valuable; therefore to thee be Glory and Praiſe world without end. *Amen.*

103.

O My God! fill my Soul with invincible Patience, that I may be in a good degree like to thy Sacred Self, by ſhewing Mercy to my fellow-Brethren, becauſe they bare on them thine own Divine-Image; O therefore enable me to advance their peace, quiet, and ſatisfaction in order to their Salvation, for thy Mercies-ſake. *Amen.*

O

O Lord! fix in my Soul an habitual pure Intention and zeal for thy Glory, that I may take a heavenly delight in thy Gracious Presence, that with Praise and Thanksgiving, with Jubilation and Triumph I may admire and adore thee, and shew forth thy Praise in a holy Life and Conversation, with a pure Heart and an inoffensive Conscience to the last of my breath, with all possible activeness and vigor to the utmost of my strength and power to the last minute I shall breath; enable me this to do for thy Compassion-sake. *Amen.*

105.

O Lord! give me Grace to repent of all my original Impurities, and for every actual transgression, and receive me again into the Evangelical Covenant, and take me again into the arms of thy Mercy, and bestow on me thy preventing and assisting Grace, and make me a shearer in thy reconcileable Love, that thou maist pardon and accept me, and restore me to thy favourable Love, and instill into my languishing Soul new Supplies, new Life, new Love, new Vigour, and new Resolutions, that I may never any more faint or drop, or be tired in my Duty, but enable me to go on couragiously with all my might and strength to the last minuit of my Life, that I may not be found impenitent or unprepared for my change, but may be ready to resign my Soul and Body into thine Hands, knowing that nothing can suffer Violence

lence that is committed to thy Mercy, but ſhall be preſented blameleſs to thy Tribunal, and admitted to thy Glorious Preſence, to praiſe thee World without end. *Amen.*

106.

O Lord! fill my Soul with the inward power of thy Grace, that it may enable me to act valiantly for thy Glory, and for the benefit of the World, and for the good of my own Soul; Grant this for Jeſus Chriſt his ſake. *Amen.*

107.

O Lord! inſpire me graciouſly by thy Divine aſſiſting Power from above with a deep ſenſe of thy Goodneſs, by which ſenſe I beſeech thee to fill my Heart full of thy love, and form within my Soul thy heavenly Sanctuary, that my Breaſt may be in ſome good meaſure fit to Enthrone the Holy *Jeſus* in, that his Vertue and Power may ſharpen my Appetite after real Righteouſneſs, and make me ſtill humble and meek, and prudent, that no vain or airy Conceits may have any abiding in me, but my love may be inflamed, and my deſire after heavenly-mindedneſs heigthened, my Hope ſtrengthened, and my Faith increaſed, my ſtudious watchfulneſs excited, and my ſerious endeavours by thy Power aſſiſted and accepted, that being filled with Humility, thou maiſt at length Crown me with Glory and Honour, Immortality and eternal Life. *Amen.*

O My God! raiſe me above my ſelf, and enable me to attain to high and heavenly Thoughts, and do thou caſt all darkneſs from my mind, and melt and thaw my frozen affections, and refine and purifie my Will, and inſpire me with might and ſtrength to do whatſoever thou requireſt of me, that I may live above the love of Riches, Pleaſure, and Honour, and become contented, humble, ſober, and thankful, that I may demonſtrate the Belief of all thy Divine Attributes, by my living and walking by the guide of thy Divine Spirit, and ſuffer me never to be diſcouraged nor faint in my mind, but inable me to grow from one degree of Grace to another, till I come to be perfect in Chriſt Jeſus. *Amen.*

109.

O Lord! ſo guide me, I beſeech thee, that I may always place my ſtrength and ſufficiency in thy Almighty Grace, truſting my ſelf and confidence wholly in thy Power, begging thee to enlarge the thoughts of my ſhallow Mind, and enable me in ſome good meaſure to comprehend thy Will, that I may with a glad and chearful mind obey it, that the narrowneſs of my Mind may not prevent my due Adoration of thee, but enable me to adore thee with an humble Soul, for thy mercy and compaſſion ſake. *Amen.*

FINIS.

AN

EXTRACT

OUT OF

PETER,

Late Lord Bishop of ELY's

Paschal or Lent-Fast

Apostolical and Perpetual, concerning the Reasonableness and Equity of the Holy, Ancient, and Sacred Observation thereof.

When the Bridegroom is taken from you, then shall ye Fast. St. Luke 5. v. 35.

Is not this the Fast that I have chosen? to loose the bands of Wickedness, to undoe heavy Burthens, and to let the oppressed go free. Isa. 58. v. 6.

Is not this to deal thy Bread to the Hungry, and that thou bring the Poor that are cast out to thy House; when thou seest the Naked, that thou cover him, and that thou hide not thy self from thine own flesh? Isa. 58. 6. 7.

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ADVERTISEMENT.

THere is lately Publiſhed by *Randal Taylor* a Book, Entituled, *A Companion in Solitude*; being a Manual of Prayers, ſeven ſheets ſtitched in large Paper, Price ſix Pence.

THE Apostolical Observation OF THE Lent-Fast.

REpentance is a change of the Mind, a forsaking of Sin, and the immediate beginning of a new Life; and in order to this, Fasting is a very necessary means to assist every Man in the performance of it, for this directs a Man to find the true way to the pleasure of the mind, which far surpasses all temporal pleasures, either of the Flesh or Will. God gives infinitely greater delights to the minds of Christian Men, than to any other Society in the World; he fills the Understanding and Wills of Men with great Knowledg and Wisdom; for Man's Understanding and Will receives much greater gifts of Blessings, than his Senses and Appetite are capable of receiving; for these can only be satisfied with sense, but the former with unspeakable Pleasure: The Understanding and Will are capable of infinitely, more satisfying delights, than the sensual part of Man is capable of enjoying; therefore greater and sweeter are the delights of the Soul than of the Body; for infinitely sweet and comfortable will be the delights that we shall find in our Father's House; and these God is pleased to convey to Men by the Stewards and Governours of his House, his holy Ministers, who pronounce Blessings to his People, in his Name, who at the same time is pleased to open his Treasury, and impart to Men

his divine Rays, and fills their Spirits and Wills with Intellectual Knowledge, by which he renews and refreshes their Spirits with Power and Might in their inward Man, and makes them effectual by his mighty Goodness co-operating in their Souls, and this fills them with the newness of the Spirit, 2 *Cor.* 3. 17. and makes them deny themselves their lawfull Recreations and refreshments, in order to their future well-being, and their present felicity; for so it pleased God to deal with Men, who deny themselves some of the pleasures of this life, to afford them the longer to them, if for no other reason, yet for the sake of Moderation it self: For this is a good means to sanctifie Mens Bodies and Minds, and it brings much advantage to the whole Man; those consequently follow the Observation of God's holy Rule, that Wisdom have prescribed Men; so saith Christ to his Disciples, *When the Bridegroom is taken from you, then shall you fast*, which seems to be a Command, St. *Luke* 5.35. and in them to all succeeding Ages. And thus Fasting issues forth from the Fountain of divine Appointment; for there is no doubt but the Holy Fast and Observation of *Lent*, was consecrated and contrived by the Holy Ghost, sending his Holy influences upon the Princes of the Church, that Men should begin the Rules of Vertue and Piety with the observation of Holy Fasting; for this the Apostolical Fathers did subume as a thing very necessary and convenient, in order to many excellent ends, as well for the health of our Bodys as our Souls, that more heavenly part of our Being; for the Holy Fast of *Lent* is not of humane Invention, but of divine Authority; and it is Mystical, not Presumptive; for on *Ash-Wednesday* it is appointed, that we begin with Solemn Devotion the Number of our Forty Days Fast, consecrated by the Universal Church of Antient Ages: For in Forty Days and Nights, Rain was poured forth from Heaven, to expiate the Earth; consider we therefore, that number which both then opened Heaven for ablution of the Earth, and now to all the World, opens the Fountain of Baptism, wont more chiefly to be celebrated the night

night next before *Easter*, for the renewing of the Nation; therefore Fasting, if rightly performed, preventeth the future Sentence of Death, and while the sinner is humbled, the sin is consumed; for while he inflicts on himself the outward affliction of voluntary severity, the wrath of dreadfull Judgment is appeased, saith the Antient Writers; for so a little pains, if the heart be sincere, desolveth great sins, which Eternal Burnings otherways could scarce consume; for by this God's goodness enables Men to fight the good Fight of Faith, and gain the Victory, for these good Exercises enables Men to keep themselves by God's Mercies in pure Chastity through the little course of their whole life: By these means God is pleased to aray Men with the light of Purity, and with the White Garment of Alms-Deeds, which adorns Men with Heavenly and Spiritual Vertues, and makes them bright by the exercises of that rich Pearl, Prayer, which if it be joined with Watchings and Fastings, it is of great force to bring down Blessings from Heaven, and causes Men to dwell at home in Peace, and converse abroad in Unity and religious Love, with a free and quiet Conscience, which makes Men worthy to come with good minds to the Table of the Lord, and to partake of his Body and Bloud not to Condemnation, but to Health and Salvation: And this worthiness may be obtained by a good mind and a good life, Alms and Fasting, all which are excellent good Expedients to further our Salvation, for every one of these helps are good Expedients to fit our Souls for endless Bliss; for whosoever is wisely qualified for this, is always capable of doing a double good, and this double or twofold good, qualifies the Man, and makes him purified with divine goodness, by which the gifts of Vertue are conferred upon their Souls, and fills their Minds with the Spirit of Chearfulness to perform all the Acts and Duties of Religion with Pleasure, Satisfaction, and Joy: For the emptiness of the body adds Elevation to the Soul, and assists Men in that great Work of overcoming and contemning the Flesh; for fasting heals the nature and the

mind; therefore it is good to keep fixed Fasts, and occasional both, seeing it is so good a means and help both to the Body and the Soul, in order to both their future well-being; therefore let all our Hearts concur, join, and meet together in this holy Act of Fasting and Mortification; for these good purposes disturb the evil Spirits, to whom our Sanctification is a punishment, because they are vanquished from us by it, and that more particularly, when the whole body of the People all join together in this holy Exercise. And if to our Fasting we join our Alms, Repentance, Faith, and all other Acts of true Piety, then they are of great force and power to prevail with God for a three-fold Blessing upon the Nations; Who then that is wise and good would not deny themselves both Food, and Pleasure, and Rest, since by these means we may prevail for a blessing upon the whole World? For since our sins have made us unworthy of God's good Creatures, what can we do better than voluntarily deny our selves, seeing by this means we may make a kind of an attonement for them, for this is a due confession that we justly suffer for our sins, for the voluntary denying our selves Food, and Drink, is a good means to keep the Soul humble, for in this we doe, we, with those in the 2 *Chron.* 12. 6. do humble our selves, and say, the Lord is righteous, for these excellent expedients take our hearts off from the love of the World, while we stand so long by our own Counsel sequestered from the contents and enjoyments of the World, by banishing our selves from them. For in this happy Posture, the mind hath better leisure, temper, and security to make a truer judgment and estimate of the excellencies of heavenly things, and of the true Bread which indures to everlasting life; this likewise creates in Men a holy Sorrow for all their sins past, and a holy Anger and Indignation at themselves, with a holy fear of God's Judgments, with a most bitter Hatred and Detestation of all their evil dealings; for self-affliction is a good Witness that we do utterly renounce every evil thought and work, for by thus smarting for

our

our sins, it is much to be hoped that we shall utterly forsake all Pleasure and Delights in them; let us therefore humble our selves that God may not destroy us, 2 *Chron.* 12. 7, 9. verses, *And God will lift us up*, St. *James*, 4. 10. that the righteous Lord may say to us, I will not destroy them, but grant them a full and happy deliverance, for God's ways are higher and better and more excellent by infinite then Man's, and he is most faithfull and good in all his Promises; may we therefore be afflicted and mourn for our disobedience to our Lord, who is always willing and ready to be good to us beyond our desires or deserts, *James* 4. v. 9. May we then deny our Bodies of Food, and our Souls from every evil thing, and what we deny our Bodys, let us therewith feed the Poor, that their Souls may beg a Blessing from God for us, for this is doing justly to them; for so saith the Wise Man, *Prov.* 3. 27. *Withhold not good from him to whom it is due, when it is in the Power of thy hand to give it*; where this great King speaks of something that we are to give, and yet he calls it the Poors due. Be pleased to hear *Origen* speak concerning this, I will shew (saith he) what manner of fast ye ought to Fast. First, Fast from all Sin, feed not any way your Malice, feast not your selves with any Pleasures, nor arm your selves with any Luxury; yet this we speak not to let loose the reigns of Christian Chastity gained by Abstinence, for we have the days of *Lent* consecrated to Fasting. St. *Chrisostom* also makes the same Judgment concerning the observation of *Lent*, and we know what *Isaiah* saith concerning Fasting; *Is not this the Fast that I have chosen, to deal your Bread to the Hungry, and to unloose the heavy Burthens, and to let the oppressed go free*, Isa. 58. v. 6. and this is the word of the Lord by the Mouth of the Prophet, for this is the way to keep your selves through God's help in Purity, that in the holy Solemity of *Easter*, you being cloathed with the Light of Purity, and made clean, and white by Alms, and adorned with Prayers and with Watchings and Fastings, as with certain Heavenly and Spiritual Pearls, and being at peace not only with your

your Friends, but also with your Enemies, approaching with a free and quiet Conscience to the Table of the Lord, we may receive his Body and Bloud not to Judgment, but to our spiritual remedy and healing; for this is that which Christ hath prepared and mingled for us; for this is the true Fast to shew it by our Works, *James* 2. v. 17. that is to search for the poor and good, and shew them Mercy by relieving their Bodies, and comforting their Souls; for this, together with Fasting from all sin, may dissolve the indeclinable wrath gone out against our Nation. For if Men will but change their lives, and become truly good, God will also change his purposes, and not bring the evil upon them, as in the case of the *Ninevites*, Jona 3. 5, 8, 9. and *Ahab*, 1 *King* 21. 27. *Let not then thy Mouth only fast, but also thine Eye, thine Ear, thy Feet, thy Hands, and all the members of thy Body; let thy Hands fast from Rapin and Injury, thy Feet from running to unlawfull Sights, and thine Eye fast from busie beholding of Beauties*, that in all things you may approve your selves pure, 1 *Cor.* 7. 9. By purifying your hearts, *James* 4. 9, 10. *Be afflicted and mourn, fast and weep, and for your humbling of your selves in the sight of God, he will lift you up and give you comfort.*

2. Abstinence from Flesh and Wine in the time of *Lent* hath been observed by almost all Catholicks and Christians for the Souls humbling, and the Bodies chastising, that we may no longer remain Spiritless, but be enlivened by Fasting, Alms, and Prayers, the nimble Wings of true Piety and Devotion, by which our Minds are humbled, and our Spirits made truly sensible of our past Guilt; so as to confess and forsake them, which is the only thing that can entitle the sinner to obtain his Pardon for them, and receive of God's full and free grace to purifie our Vessels, that we may discern our selves aright, and judge our selves for our sins; that we may not be condemned with the rebellious World, and fly the Pestilence of Hypocrisie, which of Remedies themselves create Diseases, and instead of Medicine, become Sickness, which turns Holiness into a Crime, Propitiation it self into Guilt.

For

For Hypocrisie by a cruel Art cuts asunder Vertues by the edge of Vertue, slays Fastings by Fastings, evacuates Prayer by Prayer, and beats down Alms by a falacious way of giving Alms; for Hypocrisie whilst it seeks to captivate the eyes of Men, is it self lead captive by the eyes; Fasting twice in the week, in a Man like the Pharisee is unprofitable, but in a Man humbly faithfull, and faithfully humble, is Religious. May, we therefore adhear to the study of true vertue, and desire God to purge from us all Vice, and wash away all our filth in the pure Bloud of his dear Son, and in order hereunto, let us humble our Souls with Fastings, for this, with Alms and Prayers, extinguishes Vice, renders Bodies chaste and Hearts pure, gives peace to the Members, and quiet to the mind, and makes Mens Bodies (naturally like Beasts) to become the Temple of the Holy Ghost; for Fasting changes humane Brutes into Christians, and makes the Man become as it were an Angel; by these *Elias* knew not Death, but leaves the Earth, abides with Angels, lives with God, and though a Stranger and afflicted in his life, yet, when he had left the Earth possesses the mansions of Heaven; for Fasting is the Watch-Tower of God, and lifts Men up to Heaven. It is the Engine of Faith and the support of hope, then is weakness become strong when the Flesh is lessened by Fasting, and the Soul fatned with Purity; Fasting was enjoyned the Prophet *Samuel*, who himself was the gift of Fasting, 1 *Sam.* 1. 7, 8. Whatsoever came of the Vine, he was not to drink Wine, no nor yet strong Liquor, 1 *Sam* 1. 28. Fasting begets Prophets, strenthens mighty Men, makes wise Law-givers, for God prescribed *Samson* an order of Fasting before he was born, *Judges* 13. 4, 5, 7, 14. and to his Mother a fast for his sake while he should be in her Womb, neither had the wise *Daniel* seen the Vision of God, had not Fasting rendered his Soul bright and pure, *Dan.* 9. 22, 23. That Man of desire who fasted full three Weeks, and taught even the hungury Lyons to fast; nay, Fasting was commanded yet more early, for even to *Adam* it was said,

said, *Of this thou shalt not eat*, Gen. 2. 17. which was a sort of Fast prescribed, for so say the Antient Fathers, that God prescribed some sort of Fasting to man, so soon as he was created as a guard to Innocency (it self) and the first Tryal of man's obedience, and if Fasting was necessary in *Paradise*, much more out of *Paradise*; If this Physick was usefull before our wound, much more after it; whilst though Temperance the pleasure of the outward man, is denyed, the wisdom of the inward man is strengthened; for there is not that vigor of heart under a load of Meat, which is under the lightsomness of Fasting, and by Fasting the Flesh is governed by the Judgment of the mind, and the mind preserved pure and chast by the grace and help of God. For Fasting hath ever been the Diet of Vertue, for from abstinence do proceed chaste Thoughts, reasonable Wills, salutary Counsels, and by voluntary Affliction the Flesh dies unto Lust, and the Spirit is renewed unto Vertue. Fasting gives victory against Concupiscence, repells Temptations, takes down Pride, mitigates Anger, nourishes the Affections of Good-will unto the Maturity of entire Vertue; this was the Opinion of many Latin Fathers, and of the Greek also. Fasting is the Sympathy of Reason, the purity of Heart, the mother of Health, the Scool-Master of Youth, the ornament of the Elder, an excellent preservative of the Soul, the body's Armour-bearer, the weapons of gallant Men, the exercise of Spiritual Wrestlers, the decency of the City, the quiet of the Court, the peace of the House. There are Angels which in every Church write all those that fast in the Book of Life, neither dare the evil Spirits doe ought against such as fast; and the Angels, the Guardians of our Life, do with more studious labour abide with such which have purified their Souls with Fastings, for Fasting makes the young man sober Minded, the old man Grave and Reverend, the most fit dress for Women, a Bridle for those who are in the flour of their Age, the custody of Marriage, the nurse of Virginity. It reforms on a sudden all the City, and makes all the People in an orderly appearance,

pearance, may we therefore receve this nurse of all good Order, the mother of Sincerity, and the harbinger of Good-will from above. Fasting is the flour of Temperance, the chastisement of Intemperance, the exercise of corrective Justice on our selves, the cutting off occasion of injustice in others, the understandings Clearness, the wills Emendation; it is the Body of Piety which serves the Soul and Spirit of inward Godliness; not that Fasting should be thought to be given to God for satisfaction to his Justice, in lieu of eternal punishment; that Christ only could and did satisfie for, that's a debt which the Bridegroom alone could and did satisfie for his Spouse, and the Children of his Bride-chamber, and all who are called to the Marriage Supper of the Lamb, he hath done it alone, and of his People there was none with him, for when there was none besides to help, his own Arm brought Salvation: *And he hath troden the Wine-press alone*, Isa. 63. 3.

Self affliction cannot satisfie the divine Justice for any offence, but the merits of Christ alone can doe that, but self-affliction may in some cases be adequate to the diverting temporal or eternal punishment, either of which God might or hapily would otherways have laid on us, even in some true degree penitent, that he well may and hath sometimes inflicted even death it self on his Children which were truly penitent: *For this cause many are sick and weakly among you, and many are fallen asleep*, 1 Cor. 11. 30. *And* David *besought the Lord with Fasting, and went in and lay all Night on the Earth*, 2 Sam. 12. 16. and at other times he saith, *I wept and chastened my Soul with Fasting*, Psal. 102. 4, 9. So *Daniel* stood trembling when the Angel said unto him, *Fear not* Daniel, *for from the first time that thou didst set thy heart to consider, and to chasten thy self before thy God, thy words are heard, and I am come to comfort thee*, Dan. 9. 21. *and* Dan. 10. 11, 12.

You have heard, or I will mention God's command in the Law, *Levit.* 10. 3. 9. *Ye shall afflict your Souls by Statute for ever*, Levit. 16. 2, 31. Deut. 9. 5. 6. and 9.

and

and 5. 29. and 4. c. 6. 9. *Ye shall afflict your Souls on the ninth day of the Month at even, from even to even ye shall celebrate your rests. Whatsoever Soul it be that shall not be afflicted, in the same day ye shall be cut off from amongst his People*; and in *Exodus*, the Fight was managed against *Amalech* by the Prayers of *Moses*, and the Fast of the People untill the evening; these three holy Sisters, Prayers, Alms, and Fasting, are happiest when all three meet together, St. *Matt. 6. Acts* 10. But of these three is Prayer the eldest Daughter of Faith, *Rom.* 10. must always be present, and therefore never is out of our Power; either 1. Oral, or 2. Vertual, or 3. Mental Prayer at least; they which cannot give Alms may fast the more, and they which cannot fast should give the more Alms, yet all can Pray. Fasting disarms the Flesh, Alms wins Friends and Auxiliaries, Fasting overcomes Enemies and wins them to our aid; *Moses*'s hands lift up against the *Amaleckites* through the might of the Spirit overcame the Enemy, Alms laids the Ship with precious substance sent before into another Country.† Prayer from the riches of God derives grace and strength upon our selves, to supply our wants Fastings, treads our Enemies under foot, and makes us willing to leave the Earth. Charity and Alms take our Brother by the hand, and raise him up; Prayer pearses the Clouds and enters into Heaven.

† *Page* 204 *of the Bishop of* Ely's *Paschal Fast upon* Lent, *Dr.* Gunning.

4. May we therefore doe as *Moses* did, *Deut.* 9. 18. 25. *I fell down upon my face before the Lord, as at the first forty days and forty nights, I did neither eat bread nor drink water, because of your sins*, and the Lord harkened unto me at that time also; I mean not that we should fast from all Diet, but humble and purifie our minds by Abstinence and Prayer, and Qualifie our Spirits. and make them fit for heaven by being heavenly disposed and vertuously inclined, by being clean and undefiled, and to this end we ought frequently to feed our Prayers with Fastings, and with Groans to utter them, for by how much thou

spareſt

spareſt not thy ſelf, God will ſpare thee; for while the Author of ſin is afflicted and humbled, the ſin is conſumed. The inward Faſt of the mind is a ſorrowfulneſs of heart, deteſting and bewailing our ſinfull doings; may we therefore deny our ſelves lawfull Refreſhments by frequent Faſtings, for our having not denied our ſelves unlawfull deſires, it is but meet and right that we ſhould puniſh our ſelves for it; for whereas ſuperfluous Food awakens ſin, ſo Faſting awakens us to repentence, and ſhews us the way to root it out, that it may no longer dwell nor ſleep in us; let therefore ſober Faſting be our rule, for that is a true Enemy to all ſin, beſides when you are accuſtomed to Faſting, you will find it neither troubleſome nor difficult but eaſie; beſides, if it were, let me ask you whether you had rather be thus troubled by a little ſelf-affliction, or puniſhed for ever? May we therefore truly love the expedent Faſt of *Lent*, as being the Mother of all good, and of all true chearfulneſs, and by that wiſe diſcipline perfect holineſs in the true fear of God, *And cleanſe our ſelves from all filthineſs, both of fleſh and ſpirit*, 2 Cor. 7. 1. and ſo ſhall we perform a pure Faſt unto the Lord; but let us by no means conſume or enfeeble our Bodies by immoderate Faſtings, nor overweaken our ſelves by too much ſpending our ſelves by immoderate degrees of abſtinence, but let us uſe moderation and diſcretion in all things, *Phil.* 4. 5. For that is well pleaſing to the Lord, and never out of ſeaſon, that we may at no time thruſt our ſelves forth to the ſervices of Pleaſure, nor Spend our Strength in Vanity, nor yet grow ſlothfull by idleneſs, but let us accurately, judging what is needfull for our ſelves, behave our ſelves with diſcretion, that we may prepare our Bodies by conſtant ſtrength and vigor for good Actions by exerciſing of Good Counſel; then ſhall we be both nimble and active in the pleaſurable ſervices of our Lord and Maſter, and for our warrant of Faſting the Forty days of *Lent*, we have the example of *Moſes*, *Exod.* 24. 18. *Exod.* 34. 28. and *Elias*, 1 *King* 19. 8. and Chriſt himſelf St. *Matt.* 4. 2. *Mark*, 1. 12, 13. not that we ſhould pretend to doe as they

they did, for our Saviour was God as well as Man, and therefore it would be presumption in us to attempt such an undertaking; and the other two was inspired Prophets of the Lord, and therefore able to doe much more than any now can pretend to doe, but the *Lent*-Season is the Spiritual spring of our Souls, where Pleasures do die, and Vertues bud forth and are in their flower, and the most pure beauty of Sobriety puts forth it self; behold, the Fast of *Lent* is at hand, pointing out to thee, the Spiritual Pool, which cures not one sick Soul only in each Years returning, but a whole People: When God bid his Prophet *Ezekiel* to bear on his right side the iniquities of the House of *Judah* forty days, I have appointed thee (saith God) each day for a year, *Ezek.* 4. 6. or as the Hebrews and your Margins have it, a day for a year, and behold I will lay bonds upon thee, and thou shalt not turn from that side, p. 161. of Dr. *Gunning*, late Lord Bishop of *Ely*'s Paschal Fast.

It may be to us for our sins, possibly each day for a million of Years, and we may well be patient of the bonds.

5. Then add to this that these forty days on this side *Easter* mourning for the Bridegroom's being taken from us, are answered by other forty, yea, fifty following *Easters* of joy for the Bridegrooms presence returned. St. *Augustin Tractat* 17. in *Joan. Cum labore celebramus quadragesimam ante Pascha, cum lætitiâ vero tanquam acceptâ mercede quinquagesimam post Pascha. With labour let us observe the Quadragesimal, or forty days Fast before* Easter, *but with Joy the fifty days Celebrity after* Easter; when we receive as it were a reward. (*a*) Forty days Fast, at least abstinence from pleasurable diet, in number, consecrated by God in the Old and New Testament, in the Law by *Moses*, in the Prophets by *Elias*, in the Gospel by Christ; *Moses* the Type of Christ's Mediatorship, *Elias* of his Ascension, both the Figures of his forty days Fast, and both they and only they appeared with him in Glory at this Transfiguration, St. *Mat.* 17. 3. *Moses*, by whose mediatory hand the Law was given, yet fasted forty days, *Elias* who did not trouble *Israel*, but

but was jealous for the Lord of *Hosts*, yet fasted forty days, and troubled his own flesh; the Lord who knew no sin, yet fasted forty days; and thou, who art a sinner, wilt not thou fast? the Lord fasted wholly, and wilt not thou observe the moderate fast of *Lent*, saith St. *Ambrose*? we have sined, and forty days was the number (of days) of Gods Judgments on this old World by Water for sin, forty days Fast the second time *Moses* undertook to ask Pardon, *Deut.* 9. 9. *Exod.* 34. 28. for the Peoples sin; forty Years the People of *Israel* bare their Iniquities in the Wilderness, *Numb.* 14. Forty days Fast like the forty stripes appointed by God for the offenders, *Deut.* 25. 3. Forty days the space God gave *Nineve* to repent of their sins, and to divert the denounced destruction, the spies sent by God, returned from the search of the Land of *Canaan* after forty days, *Numb.* 13. 25. and brought of the fruit of the Land, to shew us that we should walk circumspectly in the Land of our Pilgrimage with care and fear, 2 *Cor.* 7. 11. Then shall we return with the clusters of Grapes, the Wine of Angels, the Body and Bloud of Christ, a happy Type of our eternal well-being; thus the deluge of Water was a Type as of our Baptism, so of the holy Fast of *Lent*, may we therefore use our diligence according to our poor measure, and yet after all, we have need to wrap our faces with *Elias*, in a Mantle, before we approach his presence in the Holy Communion at the great Feast of *Easter*. St. *Basil* will tell you that there was no Island nor Country in the World where this Fast was not heard, for saith he, every City and Nation have heard the fame thereof and observed it, nay, saith he, what Armies, Merchants, Marriners and Travellers are there that have not heard of this famous custom of the true observation of *Lent*, that tends so much to the fitting our Souls in order to our Salvation? May we therefore with joy receive this pious custom, which composes every City, People, and House, and supplies them with Quiet, Peace, and Concord, Unity, and Love; let none therefore exempt himself from the number of Fasters, in which every degree Nation and

Age

Age of men are engaged; for there is not any dignity almost whatsoever, but have been engaged in this honourable combate, that is, so powerfull and prevelent to obtain mercy from God; besides, Fasting is peace to the Body, comlinesse to the Limbs, the strength of Mind, the vigour of Souls, a wall of Chastity, a defence to Purity, a city of Sanctity, the mother of Health, will every one find it that searches narrowly into this matter; for it gives to Men a good habit of body, and suplies them with an humble heart and a lowly spirit, for these naturally arise from Fastings, by which the Devils Temptations are weakned, this may appear from the three Children who did eat Pulse and drink Water, and yet their continuance appeared fairer, and they were fatter in flesh than all the Children that did eat the Kings meal, *Dan.* 1. 12. 14. And every man that uses this custom and rule, will find that by it his Flesh is subdued to his Spirit, and his Spirit to the good motions of God, who gives liberally to every Man, and upbraideth not.

Now Fasting humbles the Pride of mens hearts, but some will object against Fasting, because it is commanded, but it may be answered; that for that Reason there is a double need of the Fast to teach Men humility as well as denial of their Appetites, to teach them to regard both the Bridegroom and the Bride, God our Father, and the Church our Mother, for Christ shews that in the time to come, they might be obliged to fast, for he hath said that he would impower them with strength to undergoe it with pleasure, though yet it is left to be embraced by every mans free choice which his Devotion prescribes to him; now fasting is to be observed by a dry or stricter diet, but on the Lord's day. The holy Catholick Church doth not fast, but on the first Sunday in *Lent*, only as you may see the Church hath appointed in her Rubrick, in her Tables for Rules, for moveable Fasting and Feasting days, and the days of *Lent* or abstinence; but on the six Paschal days, *viz.* the great Week before *Easter*, Fasting hath been more especially observed yea commanded very early, even by the Apostles themselves.

Sect

ſelves, that on that great Week nothing at all, or only Bread and Water ſhould be received. But to preſcribe under one and the ſame rule to all that are exerciſed in Piety, is a thing impoſſible, for one Meaſure is ſufficient to one, an other rule to an other, according to the Habit and Conſtitution, or Need of the Body, for one Man hath need of more and ſtronger Food, becauſe of his Labour; and therefore the rule of Abſtinence is beſt meaſured according to the Power of every ones Body; and for Minds likewiſe, the Church well knows, that there will be in all Ages ſome Babes in Chriſt, ſome Young Men, and ſome Fathers, ſome Buds, ſome Bloſſoms, ſome ripe Fruits; for ſome Men God inlightens with the ſeven fould Light of the holy Ghoſt, after the manner of the Candle-ſticks with its ſeven Lamps upon the Boul, *Zech.* 4. 2. God gives great Meaſures of his Grace and Vertues to ſome Men, that they may overcome all vice and flouriſh, and grow ſtrong in Vertues as *Anna*, in the Goſpel, that holy Pattern of Widowhood, *Luk.* 2. 36, 38. who was a Prophetis, and a Widow, about 84 Years of Age, whereof ſhe lived 7 only with one only Husband from her Virginity, and departed not from the Temple, but ſerved God with Faſtings and Prayer Night and Day. But were her Faſts only Providential, Extraordinary, and Occaſional, or were they Superſtitious? Were they not a regular Set holy Diſcipline of Faſting? But perhaps you'll ſay that ſhe preſcribed this Set Faſt to her ſelf; its true, it is very probable ſhe did, and why may not the Church of God a more devout Virgin, yet than ſhe a Widow, preſcribe to her ſelf thus in like manner for good purpoſes; for there ſtands in the Door of the Goſpel the Faſt of *Anna*, the Daughter of *Phanuel*. So *Judath* was much ſpent by frequent Faſtings, who Faſted and put away her Ornaments, becauſe it was to ſerve her People, and to work that great Delive-

Deliverance for *Iſrael*, after which ſhe mourned the greater part of her Life; and thus ſought the advent of our Lord more than lament the Death of her Husband; for our Lord was alſo their Bridegroom before his coming in the Fleſh, as well as he is now ours. May we therefore imitate theſe holy Perſons, *Judah* from the Hebrew Hiſtory, and *Anna*, the Daughter of *Phaneuel*, from the clarity of the Goſpel, who was vacant Nights and Days in the Temple; and by Faſting and Prayer preſerved the Treaſure of her Chaſtity. Vertue and Chaſtity preſerves Innocency, and deſtroys Guilt, beheads Luſt, and ſtifles Sin in its firſt Bearth and Motion, and adorns our Souls with Heavenly mindedneſs, a far better Ornament than all the gallant Dreſſes of this World; and thus a Life ſpent in Faſting fills the Mind with unvaliable Treaſures, and makes People that grow in Age be no way decriped in Piety, nor be infebled in Spirit, but ſerve God ſincerely, though it be but with inbecility of Body, yet it may be by magnanimity of Vertue: Such a Perſon was *Cornelos*, in his ordinary Piety, as is moſt probable by his Faſting till the Ninth Hour, *Acts* 10. 3. Who as he was a devout Perſon, and in Prayer to God continually, ſo was he rich in Alms to neceſſitous People, and auſtere in the Sobriety of his own Body; he was Faſting until the Ninth Hour, and Praying at the Ninth Hour, one of the uſual Hours of Prayer with Gods People, *Acts* 3. 1. *Daniel* 9. 2. becauſe that Hour he uſually ſet a part to pray, he therefore was Faſting to that Hour. Our Three a Clock in the Afternoon, whence our Church have meaſured her Stations of *Wedneſdays* and *Fridays* Faſt, and you have above the Anſwer of the good Angel to *Cornelos*, *Acts* 10. And ſo St. *John* Faſted whoſe Food was ſuch only as the Wilderneſs ſet before him; for holy Church and holy Goſpel tells us, That he came neither Eating,

ing, nor Drinking: He Faſted not only Forty Days, but almoſt all his Life, for he feed upon little beſides Herbs, Locus, and wild Honey. And that we ſhould Faſt, is the Doctrine of the Prophets and Apoſtles; thus we are Admoniſhed to Faſt Forty Days, this the Law whoſe Perſon *Moſes* bare, this the Prophets whoſe Perſon *Elias* ſuſtained, this the Lord himſelf Admoniſheth, who as receiving Witneſs from the Law and the Prophets, ſhined forth in the midſt betwixt thoſe two in the Mount; the Three Deſcipels beholding with Aſtoniſhment: And if *Solomon* were Wiſe, who ſaith, there is a Time and Seaſon for every thing, Why not for Faſting too, ſeeing that Faſting is the Enemy of Wickedneſs? May we therefore call all the Lovers of Godlineſs to this Annual Combite, for you may remember the Prophets ſaying, *Joel* 2. in the Epiſtle for *Aſh-Wedneſday*, Blow the Trumpet in *Sion*, ſanctifie a Faſt.

6*ly*. But ſome may ſay were not theſe commanded' then we could keep them? But to this may be replied, How can they be ſet free, or commanded to be celibrated by the Publick? *viz*. The whole Church, without a ſet time preſcribed and commanded alſo by the Governours thereof to agree about the Time and Place to joyn all in the ſame unanimous Bond of Love and Diſcipline: And therefore neceſſary is it to have a certain preſcription to Over-rule and Guide them in this matter; for doubtleſs the Church have a Power to determine both the Time and Place. And they which give her leaſt do (or may) grant her this which is ſo confeſſedly a Duty; yea they grant this to themſelves, who denigh it to the Catholick Church: Was the Faſt of the *Ninivites* leſs accepted of the King of Heaven, or leſs Powerful for their Deliverance from the Wroth then impendent, becauſe proclaimed by the Decree of the King of *Nineveth* and his Nobles, *Jonah* 3. 7. So *Jehoſhaphat* of that commanded, by the good King *Jehoſhaphat*

Jehoshaphat, 2 *Chro.* 20. 3 4 or was the Fast of the *Rechabites*, *Jer.* 35. 6. Abstaining through so many Generations by a perpetual Fast from Wine, though no where commanded by God, but in Obedience to their Fathers Prehebition; less approved, yea or rewarded by Gods especial Promise, because commanded by *Joanabab* their Father, *Jer.* 35. 14, 16, 18, 19. And as for our Fast of Lent, it have been observed in *Africa*, in *Asia*, and in *Egypt*, in *Italy*, and *France*, and almost throughout all Nations and Tongues, and wheresoever the Church of Christ is defused, even in those Nations where St. *Peter* and St. *Paul* lived, and its thought were Martyred and Buried, and in the Ecclesiastical Laws of Kings. If any one shall violate the Fast of Lent, which ought to be Celibrated, he shall make double satisfaction: And *Ercombertus*, one of our English Kings, also commanded the *Quadragesima* Fast to be observed by his Royal Authority, *A. D.* 640 which least any one should lightly condemn, he Decreed against the Transgressors, that they are worthy of compitent Punishment. It is then Decreed that none presume to neglect the time of Fastings, but that every Year the People be advertised before the begining of Lent, that so they may know and and observe the Rules and Fast of the holy Church: So much for our own Country. In Ancient Ages, * The Spring Fast we keep in Lent, The Summer Fast in *Whitsun* Week, The Autumn-Fast in the Month of *September*, The Winter Fast in the Month of *December*, so that punctually the same Four *Ember* Weeks, or Fasts; and also the following solemn Ordinations are in those Four self same Seasons, and appointed Times, in the Church of *England*, which have been in the Church more then 1200 Years since; and therefore these things are not left as devoid of Divine

* *Page* 119. *Of Ely's Paschal-Fast.*

vine Precept, and yet not of Precept alone, but of Pious Counsel too; not as if those that did it not do sin, but they do infinitely better that do with *Wisdom* observe it. Thus many things are done of Counsel and Recommendation, which are not directly Precept; as for instance, such as was in the Christian Church from the Apostles times, the Stations of the Fourth and Sixth days of the Week (*Wednesdays* and *Fridays*) wont to be observed as a Fast unto the Ninth Hour; our Three a Clock in the Afternoon; *Cornelius*'s Fast: And Secondly, is some degree of the Extent of the Fast of *Lent*, as the Abstinence to be continued throughout forty days; but stricter and more rigorous is the Fast of the six days in the last great Week, the great days of the *Paschal* Fast, all which seems to have been even in the Church from the Apostles times, as Traditions Apostolical tell us. Now the Observation of the Ninth Hour, comes from the Lord's departure out of the World, or his giving up the Ghost, therefore they are in Sadness till the Ninth Hour, and then did partake of the Heavenly Refection; as the World was in Darkness, St. *Luke* 23. *ver.* 45. from the Sixth Hour till the Ninth, and then Light returned again; therefore let none accuse us for observing the Fourth and Sixth Days of the Week throughout the Year, besides the forty Days of *Lent*, and the four *Ember Weeks*; for on these Days and Seasons we have great Reason to Fast: For on the Fourth Day the Council was held for the Judging or the Betraying of our Lord, &c. and on the Sixth Day of the Week he was exalted up on the Cross at the Ninth Hour, where he hung Bleeding for our Sins three long Hours, that by his Innocency and Suffering we might be Saved. Be pleased then to hear *Epiphanius* telling you that Fasting was commanded from the Succors of the Apostles, the 69 Canon of the Apostolical Fathers, made by the Primitive Bishops, the early Successors of the Apostles. If any Bishop, Priest, or Deacon,

Reader, or Singer, Faſt not the *Holy Lent*, or Faſt not the Fourth or Sixth Days of the Week, let him be deprived, except he was hindred by Weakneſs of Body; and if a Laick, let him be ſeparated; a Canon which might concern their times only, for now there is not that Reaſon for being ſo ſtrict as that, for many Cauſes, *&c.* On the *Wedneſday* and Eve of *Saturday* we are in Faſting unto the Ninth Hour.

* *Biſhop of* Ely's Paſchal *Faſt*, *Page* 443.

And as theſe days of Faſting be perform'd, and that which is written be fulfilled, that when the Bridegroom ſhall be taken from you, then ſhall ye Faſt in thoſe days. Who is there (ſay the Ancients, *&c.*) that doth not confeſs and agree in all the Climates of the World, that the fourth day and the Eve of *Saturday*, is defined a Faſt in the Church (in moſt of *Europe*) but only on *Chriſtmas-day*, on which our Lord was manifeſted in the Fleſh, and made his firſt Appearance in this World? It is not lawful to Faſt, though it fall out on the Fourth or Sixth Day of the Week; this was the practice of the pureſt Age of the Church, as hath been ſufficiently proved from undeniable Authors, as ſaith the Biſhop of *Ely* in his *Paſchal* Faſt, *Pag.* 107. even within the firſt 300 Years, and much nearer than that to the Apoſtles themſelves, as may be ſhew'd from many Propoſitions. And

Firſt, Our Lord ſaith they ſhall have time to Faſt when I am gone, and ſtrength to Faſt when the Holy Ghoſt is come upon them, and therefore let none diſcourage nor frighten Men from this noble and excellent Duty, which will furniſh them with pleaſureable Minds, not to flee from it before they know it, or have taſted the pleaſant Reliſh of it. For the true Uſe of this will bring Men in love with God's Service, the pleaſure of which is ſo great that no Man that ever taſted the good of it could diſlike it; therefore greatly are thoſe to blame who put Men out of love with Goodneſs, and as much as in them

them lies, make them distaste it before they know it.

2*ly*. Fasting is an excellent Remedy to cure all the Diseases and Sins of the Soul, as I have before pre-alledged; but this comes to pass because Men live as if the World was the Peril and the Soul were the Prize, for want of adding one Virtue to another.

3*ly*. The Extension of the Fast, as to the Persons performing it; is either a Fast of the whole Catholick Church, as it were at one time performed by all Christians, or particular Fasts by particular Churches, or individual Fasts of single Persons.

4*ly*. There is a proper intire Fast until the Evening, 2. *Sam.* 1. ch. 12. vers. 1 *Sam.* 7. 6. and *Judges* 20. ch. 26. vers. and all the Children of *Israel*, *And all the People went up, and came into the House of God, and wept, and abode there before the Lord, and fasted that day until the Evening Oblation.* Such was *Daniel's* Fast joined with Supplication, with Sackcloth and Ashes, and continued until the Evening Oblation, *Dan.* 9. 3. 21. The Angel of God putteth this Period unto his Fast, as the Angel did to *Cornelius's* Fast, *Acts* 10. 3. Thus our present *Church* of *England*, for the most part Celebrates the Holy Sacrament, betwixt the Hours of Twelve and Three, even that holy Commemorative Sacrifice of the Holy Eucharist, or Feast of Thanksgiving, before their Evening Service.

5*ly*. As to the extent of Time, 'tis that which the *Greeks* call *Superpositio*, when they added to the Day the Evening following also, at least the time unto the *Cock-Crowing*; so did King *David*, 2 *Sam.* 12. 16. He *fasted a Fast, and went in and lay all night upon the Earth.*

6*ly*. There is a Fast of two days Continuance, such as it seems was in the Church by some, used, as their *Paschal* Fast, as *Irenæus* and *Dionysius* tell us; the two days of the Disciples Sorrow when their Master was taken from them; of which the Prophet

Hosea seems to have given some Intimation, *Hosea* 6. 2. *After two days he will revive us, and in the third day he will raise us up, and we shall live in his sight, then shall we know if we follow on to know the Lord. His going forth is prepared as the Morning*, vers. 3. So *Tertullian* also describeth the Churches more instant Exercise of Fasting, of those two Days of our Saviour's remaining in Death: Some pass them over continuing without Food, either wholly, or on each day to the next * Cock-Crowing, especially on those two great Days, *Good-Friday* and *Easter-Eve*; again others keep three Days Fast, *Wednesday*, *Friday* and *Saturday*; and others four Days, adding *Tuesday*, which makes it appear that all keep not that great *Week* alike, for some Fast all the six Days, and others according as their Strength will bear: The two or three days Fast we meet with in St. *Hierom*, in his Fifteenth Epistle of *Asella*, a very holy Virgin, as in all her life, she almost continued Fasting, abiding so sometimes two Days, sometimes three Days, Fasting; so especially in *Lent*, &c.

* *Our Saviour was denied by* Peter, *about the time of the Cock-Crowing.*

7*ly*. A three days Fast in the Old and New Testament is renowned, *Esther* 4. 16, 17. *Go gather together all the Jews which are found in* Shushan, *Fast ye for me, and neither eat nor drink three days Night nor Day*; *I also and my Maidens will Fast likewise*, &c. So Mordecai *went his way, and did according to all that* Esther *had commanded him*. Such as is supposed was also the *Ninevites* Fast of three Days. *Jonah* 3. 6, 7, 8, 9. And such was St. *Paul*'s Fast at his Conversion, Acts 9. 9. *And he was three days without sight, and did neither eat nor drink*: The same Fast we find of godly *Judith*, 2 *Maccab.* 13. 10. 12. That two days and this three days Fast, is by some religiously observed to God's Glory and the good of their

their Souls; and they do well that thus emulate it, who are not able to continue so long Fasting, join together so many days of Fasting, though taking some Food each Evening.

8*ly*. We hear of a five days Fast in the other Weeks of *Lent*, every day but only the Lord's Day and *Saturday* excepted, on purpose, that by Eating those two days we might hold out the better the other five, in consideration of which, St. *Chrysostom* and St. *Basil* speak of a fifth Fast, proclamed with intervals, that the Body may gain strength to hold out all the other part of the whole *Lent*; but for this Reason they also add, Lay not in before hand five days Riot, as if you would avenge before-hand the days of Fast.

9*ly*. The next honourable Fast is that of seven days, as that of the Men of *Jabesh Gilead* for *Saul* and his Sons that fasted seven days, 1 *Sam.* 31. 13. Like *Joseph's* Mourning for his Father Seven Days, *Gen.* 50. 10. Like *as Ezekiel sat with them of the Captivity, and remained astonished seven days among them: And it came to pass at the end of seven days the Word of the Lord came unto him.* Ezek. 3. 15, 16. So as also *Job's* three Friends having rent every one his Mantle, and sprinkling Ashes (or Dust) upon their Heads, sat down with them upon the Ground seven Days and seven Nights, and none spoke a word unto him, *Job* 2. 12, 13. Yea the Lord said unto *Moses* of *Miriam*, Numb. 12. 14. *If her Father had but spit in her Face, should she not be ashamed seven days? let her be shut out of the Camp seven days:* These seven days is answered by the Christians whole Weeks Fast in their great *Week*, except in that the great Festival of *Easter*, yea, even every weekly Lord's Day, have a greater Privilege of Exemption from Fasting, than the *Jewish* Sabbath then had. And thus much for this 9ly Fast, but to this might be added,

10*ly*. All the Eves or Vigils of the most Renowned Saints, of which our Church have in her Rubrick or Calinder, appointed to be Fasted on,

That if the *Feast-day* fall on the *Monday*, then the Fast is to be observed on the *Saturday*, because the Lord's Day was never known to be a Day of Fasting in any Age, unless it be the first Lord's Day in *Lent*, for that is the only Resurrection-day on which the Church allows her Children to Fast; thus the Church also saith, That all the *Fridays* in the Year are to be observed as Fasting days except *Christmas-day* * happen to fall on a *Friday*, then Fasting is to be omitted, for *Christmas-day* was never known to be a fasting Day, because it brought the happiest News to Mankind, that ever yet was proclaimed to the Sons of Men; and therefore God was pleased to send these happy Tidings of it, first by the Message of his holy Angels who proclaimed it first to the Shepherds, who first delivered that renowned News unto the Unbelieving World.

* *The first promise of Christ's coming in the flesh was 4000 Years before the first Christmas was kept.*

11*ly*. The most excellent and renowned number of forty days Fast, which the Christian World have observed in almost, nay altogether every Age since our Lord Christ's Ascension to Heaven, to take Possession, and prepare Places for us in those blissful Regions Above: Such was *Judith*'s Fast, who fasted all the days of her Widow-hood, except the Sabbaths, New-Moons, Feasts and Solemn Days, with their Eves, that then were observed in the House of *Israel*, *Judith* 8. 6. Some such we may suppose was that other Religious Widow, *Anna*'s Fast, in the Gospel *Luke*, 2. 37.

12*ly*. A continual uninterrupted Fast, though not from all Meats, yet from all Bread of Delight, and to a very small Proportion; such was St. *John Baptist*'s Fast, and many ancient Christians: So *Cornelius*'s Fast preceded *Cornelius*'s Baptism, and the first Preacher of Baptism, was before that a Preacher of Penance, St. *Matth.* 3. 8. *Bring forth Fruits meet for Repentance*. Thus People are to be sanctified by Fastings, and to be instructed by fre-

queut Preaching before Baptism, to prepare them to be Baptized. Fastings gives us power and strength to over-come and conquer the fierce evil Spirits, for what wonder if by the same Operation the Wicked Spirit be cast out, through which the Holy Spirit is brought in; but here we may advertise our selves, that our Saviour's Fast went not before his Baptism, because he needed no Purification before or in his Baptism, but by his holy Body Sanctified the Waters; therefore in our Preparation to the Holy Sacrament, the Holy Eucharist, or of Baptism: we ought in those days to abstain from all Delights, and by no means, nor upon any occasion ought we to violate those solemn Preparations: At some times indeed 'tis committed to every one's Will and Choice; but at these Times not to Fast is to Transgress the direct Precept of God, who saith by his Son Christ, *Then shall they Fast*, St. Luke 5. 35. Therefore whosoever doth it not, unless upon some lawful Impediment or Hindrance, either by illness of Body, or by a Journey, or in Age, when the Vital Spirits are decayed, or some other lawful Impediments, they may justly be inrolled in the black Catalogue of Hereticks, because they refuse to receive the Discipline which our Lord himself approved and commanded. We have brought forth the Example of holy Scriptures, by which we make good that this number forty days (*viz.* of Fasting) was not constituted of Men, but concreated of God, nor initiated by Human Cogitation, but commanded by Heavenly Majesty. These things are not so much the Precept of the Priest, as of God; so he that despiseth them, despiseth not the Priesthood, but God and Christ, that the Apostolical Institution be fulfilled in the Fast of forty days, not by sparing from our Diet only, but especially by abstaining from Sin, for we are subject to many Frailties and Cares of this Life, whereby even Religious Hearts themselves gather Soil from the Dust of this World; therefore it hath been provided by

the Salubrity of the Divine Inſtitution, that for the repairing the Purities of our Minds, the Exercitation of forty days ſhould heal us, in which, both pious Works, and Self-Affliction, ſhould humble our Souls in order to our gaining Pardon, whereby we might conſume the faults of our other time. To our Faſting let us add our Alms, for Faſting is good, but Alms is better; who ſo doth both, doth a double Good: May we therefore beg God's Grace to keep our ſelves in pure Chaſtity, as in our whole life, ſo eſpecially in the Sacred time of *Lent*, to be prepared for the Feaſt of *Eaſter*, that by God's help we may be arrayed with the light of Purity, and with the white Garment of Alms deeds; and adorned as it were with certain, heavenly and Spiritual Pearls of Prayers, Watching, Faſtings, that being at Peace, not only with our Friends, but alſo with our Enemies, (if any ſuch we have) we may with a free and a quiet Conſcience approach to the Table of the Lord, to partake of his Body and Blood, not to Condemnation, but to Health and Salvation; which if we receive with Attention and Devotion, both being added to a holy Life, through the Merits of our Saviour's Suffering, it will accurately bring us to bliſsful Glory, for having been Lights in his Church below. His exceeding Goodneſs will advance us to partake and dwell with him in Joy and Glory in his Church Above; may we therefore make good uſe of that Grace that God is pleaſed wonderfully not only to lend us but freely give us, that it may not be removed nor taken from us, for if we abuſe it, we juſtly forfeit that which if we well improved might be to the Salvation of our Souls. Let us alſo conſider a little further the practice of the ancient Chriſtians, who faſted frequently forty hours, in as it were the Imitation of *Lent*, an hour for a day, and laſtly ſome memory of the forty hours wherein Chriſt was given up to Death by an abiding Continuance, in Imitation of which, it is very probable theſe forty hours firſt begun; I ſay with the

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beginning of his Bloody Sweat, Passion and Agony, from about Eight of the Clock the Night before he was Crucified, until about Noon on *Saturday*, which is the just number of forty hours; for so *Irenæus*'s Words import, of their practice of forty hours Fast, comprised within the ancient hours of Day and Night, wherein many watched whole Nights, especially on the Night preceding *Good-Friday*, and such high Days, *&c.* as on which Christ our Lord Rested not all Night, but passed from his Agony to his Apprehension, and thence to *Annas*, *John* 18. 13, 24. And thence to *Caiaphas* the High Priest that Year, where the Scribes and Elders were assembled, St. *Matth.* 26. 57. *&c.* For which Reason some think that they ought to fast one Day, some two Days, some three Days, some more, and some measure their Day by the space of forty hours, reckoning their hours of Day and Night, as may be most reasonably thought from the beginning of Christ's Suffering, his Agony on *Thursday* Night, onwards forty hours, which should include all the *Paschal* or *Good-Friday*, and keep some Remembrance of our Saviour's forty Days Fast, accounting to themselves, because the other, perhaps, they cannot reach, an hour for a Day, and some Resemblance of the Churches wonted forty days Abstinence; and if we seriously consider the Gospel, we shall find, that on the fourth Day of the Week, the *Jews* are found to hold a Council, for the Slaying of our Lord: Who was afterwards delivered up, on that Night which belongs to the sixth Day of the Week, which manifestly was the Day of his Passion; that the Lord Suffered on the sixth Day of the Week, no man, unless he be a Heretick, doubts; wherefore the sixth Day of the Week is also appointed for Fasting, for that Fasting signifies our Humiliation, whence 'tis said, *I humbled my Soul with Fasting*, Psalm 69. 10.

Thy. May we therefore keep that Solemn Day in Sadness and Abstinence, with Sorrow for our Lord,

for the Sun its self was once on that Day hid, and withdrew its Light, and the Elements being troubled, shewed forth the Sadness of the whole World; may we therefore who through the Year have lived too much to our selves, mortifie and humble our selves to our Creator in the Tenth of the Year through Abstinence, that whereas we are bid by the Laws to offer the Tenth of our Substance to the Cure of our Souls, *viz. They that watch for our Souls*, Heb. 13. 17. Let every one as much as his strength serves, macerate his Body and afflict his Appetite, and slay his Lust and break off his Sins by Repentance, for fit it is that we should as it were render the Tithe of our Lives to God; for this the holy Apostles for our ghostly help have as it were provided for the benefit of our Souls, and consulted for our good, to deliver down unto us this especial, yea, singular help, that we may be blessed in our Works all the Year after; and may Year by Year obtain merciful Pardon for all our Sins, and they (the Apostles) by their Suffrage have sanctified or set a-part for us, from the 365 Days of the Year these Seven Weeks of Fasting, that thereby we might obtain Mercy from God for every Sin of our past Life. (The same number we heard *Philo* the *Jew* observed from the Religious of *Egypt* under St. *Mark*) for so have they set a-part Seven Weeks; yea, the ancient Fathers have added to them one other Week also, both to fit us before-hand, and to exercise us when we are about to enter into the Labour of the following Fastings, and also that they might make up the honourable number of a holy forty Days Fast, which our Lord did Fast for Eight Weeks, if you substract from them the Lord's Days, and Saturdays, that one, only the Vigil of *Ester-Day* excepted, which alone of all the *Saturdays* in the Year, is kept as a most Sacred and honourable Fast, make up forty Days, but Seven Weeks without the Lord's Days, and the *Saturdays* are thirty five Days, to which you

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add that *Saturday* which is the holy Vigal of *Easter*, and also the half of that illustrious and inlightning Night, as St. *Cyril* also directeth the *Lent* Fast not to be ended before it be far in the Night, the Sum will be thirty six Days and a half, which accurately is the Tenth or Tithe of the 365 Days of the Year; and this is that Tenth or Tithe (as we may say) of the whole Year, which the Apostles have sanctified or set a-part for our Repentance, as a time of our Purification from our Sins, of the whole Year.

8*ly*. For behold God hath given to us these Holy-days, that if any will with Diligence and Sobriety and Humiliation be careful therein to Repent, he may be purged from his Sins of the whole Year, and his Soul eased from its burthen, and so may come pure to the secred Day of the Resurrection, and being becóme a new Man through the Repentance of the holy Fast he may partake of the holy Mysteries not to Condemnation but to Life; and may keep the Feast of the Holy fifty Days throughout religiously towards God, with Spiritual Joy and Gladness, * that is, from *Easter-Day* to *Whit-Sunday*, for in these days the Church doth not allow her Children to Fast but in the forty preceding these: Now for the number of forty Days Fast, you have heard, that *Moses* and *Elias*, and our *Lord* himself did observe it, and therefore it is commanded to us from the Law, and from the Prophets, and from God himself; you have heard that it had its beginning from the Books of the Old Testament, from the Fast of *Moses* and *Elias*, and from the Gospel also. For so many Days the Lord did Fast, shewing that the Gospel did not disgrace the Law, nor the Prophets; therefore fit it is that we should observe the time of *Lent* near the time of our Lord's Passion; you have heard the Witness which we receive from the Law and the

* *Dr.* Gunning's *Paschal Fast. Pag.* 80.

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Prophets, whence alſo in the Mount betwixt thoſe two holy Perſons our Saviour ſhined forth moſt gloriouſly in the midſt: Theſe are the ſeveral Faſts of the Church, according to their ſeveral Originals and Inſtitutions, not that they ſhould be impoſed upon any, but People ſhould voluntarily and freely take it upon themſelves, *Levit.* 1. 3. Becauſe the Church hath appointed it for the Good of all the World, for the advantage of them that do it, and alſo for benefit to all Mankind for whom the Church daily Prays, who have propounded a free manner and meaſure of abſtaining from Meats, in order to the humbling of the Soul, not that the Church inforces on Men a ſevere Terror, but leaves it to every Man's free choice gladly to embrace, for God gives them power by his Grace and Strength to perform their Duty of Faſting and Prayer; and ſhews to every Man that his Strength in this caſe is a Law to his Will, therefore no Man ſhould abſtain from Meats only, but from Sin much rather: May we therefore learn the Laws of Faſting, that we may not Tranſgreſs the Sacred Law of *Moſes* and *Elias* and our venerable Lord, that we run not uncertainly, nor beat the Air, nor fight with Shadows while we Faſt, but learn with *Elias* and *John Baptiſt*, St. *Matth.* 9. 14. and *Moſes*; yea more than all (the reſt) our Lord Chriſt, for our Lord and St. *John* faſted ſecretly in the Inhoſpitable Deſert, and took no Refreſhment of Food frequently, but faſted long with Self-ſeverity: The Ancients ſay of our Lord, that he took no Refreſhment of Food through eight times five Days, by virtue of which he concreated Religion for us. O Chriſt Aſſiſt us, we beſeech thee, according to the ſeveral Meaſures and Abilities of our Strength and Power to follow thee our Redeemer, that we may walk in every thing agreeable to thy Will, and give us to walk by thy Meaſures in Holineſs and Moderation, that we may faithfully and duly believe that thou wilt reward, and art pleaſed with this our Duty

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which we indeavour to perform with Holiness and Purity of Heart. O Assist us in doing this and all other Duties to thee with pure Attentions of our Minds and Spirits, for thy own dear Mercies sake. That we may wisely imitate these ancient Heroes, that we as they did may adorn our selves with the admirable Knowledge of the Holy Scriptures, that with true Repentance as with solemn Garments, we may chase away all Negligence, and break off with speed from every delay, and with Cheerfulness go with the Disciples to our Saviour, and say unto him, where wilt thou that we prepare unto thee the Passover, and with *Anna* the Daughter of *Phanuel*, whom we meet with even in the Door of the Gospel, be both Devout and Humble in Abstinence, Purity and Love, to God and to all the World, that we hungering and thirsting after Christ's Righteousness, may be in the number of those whom his Adorable Goodness pronounces Happy; that by Fasting and Prayer we may prepare our Souls for the Reception of his Holy Body and Blood, by Holiness, Fasting and Prayer; that we bringing and offering these as free Gifts of our own Minds, may obtain Acceptance from our Lord, who hath Sanctified the Fast of forty Days, and commended it to his Church; That every Member of it should do it as a Gift of his own Mind, and not by a Law of Necessity only, that by the true and due Use of it every Man's Mind may be comforted and his Heart cheared to travel profitably in this Good Way, that guides in the Journey that leads and directs to Heaven, as our dear Lord himself saith, who hath taught us, that the fiercer sort of Divels cannot be overcome, but by Prayer and Fasting, St. *Mark* 3. 15. and *Mark* 9. 29. May we therefore Labour at present with Earnestness and Zeal, Diligence and Sincerity, both to prepare our selves and those that are negligent to Eternal Glory, that with all who profess to believe the one God-head of the Adorable Trinity,

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we may partake of the great Rewards of the highest Heavens, through the Merits of our Saviour, when we shall be raised again to blissful Life, at the gladsom Resurrection, having through Fasting got the price, and are become Victorious over our Carnal Desires; not for that we have obey'd alone the Constitutions of Men, but also have endeavoured to fulfil, in every thing, the Will of God, and especially in the observation of the same number of Fasting this *Quadragesimal*, a number not constituted of Men, but concreated from God: For these are not so much the Precepts of the Priests, as of God; for our Lord after he had fasted forty Days, overcame the Devil, not but that he could overcome him also before (or without) Fastings, but that he might shew us, that then we can overcome the Devil, when by forty Days we have been through Fasting victorious over our Carnal and Evil Desires.

8*ly*. Let us not then break by Greediness of the Belly the *Lent* Indicted to Believers; the Consecrated Fast, for it is written, He that saith he abideth in Christ, ought himself so to walk in Righteousness * as he also walked, for he that had no Sin fasted a *Lent*, and wilt not thou that Sinnest daily fast for thine own Sins, and the Sins of other Men, for with this and with Prayers, perhaps, thou mayst gain for them, Pardon, according to *St. John*, If thou seest thy Brother, or thy Neighbor Sin; a Sin, that is not unto Death, ask, and God will give him Life, 1 *Epistle John* 5. 16. If therefore any Man desire to obtain the Glory of the Gospel, and the Fruit of the Resurrection, he ought not to be a Transgressor of the Mystical Fast, which both *Moses* in the Law did, and *Christ* in his Gospel hath prescribed, by the Authority of both Testa-

* *Although the Use of Flesh and Wine be precluded them; yet this alone without a due Use hereof is not effectual, the Will must be changed and the Affections subdued.*

ments, a space for the Faithful striving for Virtue; and seeing the Lord hath appointed, that as for his Passion we should Mourn in the Fast of *Lent*, and not in *Lent* only, but also on every fourth and sixth Day of the Week, for on the Eve of the Sabbath, *viz. Friday*, they are in Fasting until the Ninth Hour; our three a clock in the Afternoon, for as much as on the fourth Day or *Wednesday*, our Lord was taken, that is, Mony taken for his Taking, and on *Friday* he was Crucified.

The Apostles have delivered, that on these days Fast should be celebrated to the fulfilling of that which was spoken, *That when the Bridegroom shall be taken from them, then shall they fast*, Luke 5. 35. Mat. 9. 5. and Mark 10. 20. *In those days.* And if this we do we may also rejoice in his Resurrection, in those fifty Days following *Easter*, for in those days the blessed Apostles fasted not; because in those fifty Days the Lord was with them, and therefore they did not Fast, because the Lord Christ was with them in his own Presence, for he hath said, *Can the Children of the Bride-Chamber fast so long as the Bridegroom is with them?* Mark 10. 19. And for this Reason the Bishop of *Ely* himself, in his Life time, did not fast in those fifty Days, betwixt *Easter-Day* and *Whit-Sunday*, for that our Saviour appeared frequently to his Disciples in that time, till on *Holy Thursday*, (or *Ascension-Day*) he was taken up into Heaven from them, and a Cloud received him out of their sight, St. *Mark* 16. 14. 19. St. *Mat.* 28. 17. St. *Luke* 24. 50, 51, 52. where he dwelleth perpetually to make Intercession for us, according to the Truth of the Holy Scriptures, *Col.* 1. 20. Wherefore having heard the great and many Reasons for our Fastings, let us see that we omit it not unless it prove to the great Prejudice of our Souls, for Christ fasted a little before his Temptation, and we ought to Fast before the *Paschal* Feast; the matter of Fasting is one in both, this

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hath in us the force of Mortifying us, in order to our being ingrafted in Christ, and helps us in Purification, and in our Preparation to the great Feast; so we do it for our own sakes, by Christ and his Apostles command; Christ did it for our sakes, leaving us an Example, that we should follow his Steps, who did no ill, neither was guile at any time found in his Mouth, that he might present us faultless unto his Father, *Col.* 1.28. He indeed fasted forty Days, because he was God as well as Man, but we proportionate this to our power, though Zeal perswades some to leap even beyond their power; I have then nothing better to give than this Counsel, That every one be diligent and do his endeavour, to Fast as he is able, according to his Strength, that he may beat down in himself every Sin, that he may never at any time offend God, no not in Thought; for he that wilfully and wittingly offends in the least matter, is guilty of all, St. *James* 3. 2. Purge then your own Tribunals, left of these two things one happen, either that you be an evil Man, or appear such; but endeavor to imitate *Daniel*, that Man of desire, *Dan.* 6. 27. and *Dan.* 9. 21, 22, 23. who fasted three Weeks, and learnt even the hungry Lions to fast, their Prey being before them; may we then with the Ancients Fast, who speak thus, Because we have not fasted from the Tree of Knowledge, let us for it deeply Lament, and we cannot more better nor wiser do it, than in the true and diligent Observation of *Lent*, that we may no more be overcome by any device of Satan, who endeavours to prevent or hinder us from the Observation of that old command of our Lord, the Keeping of *Lent*, which is a due Humiliation of the Penitent Soul, and to the Body the Moderation of Sensual Delights; therefore 'tis very meetly injoined us, if we are all so meetly qualified to receive it, which is a most decent and wise Precept, as hath above been declared, therefore what we have lost by not observing this ex-

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cellent precept of Fasting, let us again recover by the more strict Observation thereof, that if we are as it were yesterday Crucified with Christ, we may again this day be Glorified with him; this then is the day of our Freedom, if we are the Children of Wisdom, who sends forth her Maidens, and fortifies them with Courage to Fast and Weep, for the Sins of the whole World, and inables them to suffer Afflictions as good Soldiers, and valiantly to overcome in this victorious Battel, which hath been humbly undertaken for the sake of God and Religion; and therefore will, with the Mercies of God, Crown them with blissful Immortality, having strived lawfully: *For without Controversy, great is the Mystery of Godliness*, 1 Tim. 3. 16. May we not therefore cast away this great and good Weapon of Fasting; for it is the beginning, nay, and the perfecting too of Repentance, if it be perfisted in with Humility and Sincerity and Fear, because it bridles Anger and banishes Lust, and is an Assimulation unto the Angels, and wisely tempers every part of our Life, neither dares the despite of Devils any thing against him that Fasts; fasting wins to our Aid the Angels whom God hath appointed to be the Guardians of our Life, and causes them most studiously to abide about us, if we have our Souls purified by fasting, which holy Act hath been proclaimed, *&c.* throughout all the World; there are Angels in each Church which Register those that Fast. Art thou Rich, do not contumeliously entertain the Fast, nor send it away disgracefully from thy House lest it accuse thee before the Lawgiver of the Fast; some therefore have not broke their fast till Midnight, because they counted those that did, were regardless of our great Command; *When the Bridegroom is taken from you, then shall you Fast, St.* Mat. 9. 15. and St. Mar. 9. 29. May we therefore gain the mastery of our Appetite, and with Wisdom observe the *Fast* of *Lent*: I might subjoin also more Instances and Arguments

guments to encourage and invite or injoin People to lay this upon themselves, *viz.* the Observation of *Lent*, but if you'll seriously consider what hath been already said, you will save me, *&c.* In proceeding on this Head; some also did anciently observe the second and fifth Days of the Week, *Munday* and *Thursday* for days of fasting or abstinence, and the Disciples of St. *John* did fast even in our Saviour's days in his Body of flesh; for on the second Day of the Week *Moses* went up from the People into the Mount, and on the fifth day of the Week he came down from the Mount and broke the Tables of God for the Peoples Sin, *Exod.* 34. 28, 29, 30. The *Fast* of the Day of Atonement, *Levit.* 16. 24. 29, 31. 33, 34. And *Esther's Fast*, c. 9. of *Esther* 31. *vers.* which was the Thirteenth of the Month, and the *Fast* of the fourth, fifth, seventh, and tenth Months, and Christ's own Disciples were nothing behind the very Devoutest in that Duty, so St. *Paul* with the full number of the Apostles, which were fifteen, 2 *Cor.* 6. 4. 2 *Cor.* 11. 27. were in fastings often; for these are they which God, by the Holy Ghost, sent two and two throughout all Nations to Preach the Gospel to all the World, *Mat.* 28. 19. *Mar.* 10. 1. 7. These fasted almost continually: St. *Paul* exacts of all People, as well Laicks as Clergy, even all Men and Women, as well Married Persons as single, that they should at set times *Fast*, and give themselves to attend upon Prayer, 1 *Cor.* 7. 5.

A Copy of this command the Emperor sent to every Province.

9*ly*. Let us therefore be Instructed, and receive this Counsel, lest the Lord depart from us, as he did from Saul for his Disobedience, 1 *Sam.* 28. 16. For the Prophet saith unto them, *When I depart*, speaking this as a Message from God, *Jerem.* 15. 1. As Wisdom will not abide in a Body subject to sin, *Wisdom* 1. 3. We must therefore seek his return and favor by *Fasting*, by *Weeping*, and *Supplications*, Psal. 143. 3. 8. So the Apostles frequent *Fa-*

stings are upon Record, *Acts* 13. and 2 *Cor.* 6. 4, 5, 6. and Chap. 11. 27. After Christ's Resurrection and Ascension, the Annual and weekly Memorial *Fasts* of his holy Passion, should thenceforth begin and continue to be celebrated, and other frequent religious Seasons of *Fasting*: Venerable *Bede* also sheweth upon this Text the Reasonableness of the strict Observation thereof. *When the Bridegroom is taken from them, then shall they Fast.* Luke 5. 35. And moreover all the time from the Promise of the Seed of the Woman, *Gen.* 3. 15. unto the Incarnation of the Bridegroom, and all the time after his Ascension and departure into Heaven was, and is the time of the absence of the Bridegroom, and so consequently is the Season of the Churches Mourning, and longing for his Second Coming, and that the time only of his conversing upon Earth amongst Men, is the privileged time of the Churches joy on Earth; † may we therefore follow the great Example of these ancient Fathers Writings and Practices to humble us, and fill us with patient Spirits, and fortifie us against the Days of Suffering, and let us freely devote our selves to fasting and to Devotion, for our free Spirit in this Case will be more acceptable, than if we were compelled by strict Injunction: May we not then by any means omit this our Duty now, and in what time soever our Sins or God's Judgments call us to Mourning, Fasting and Repentance. all which depends one upon another, as good Expedients one to the other, and all these now are necessary and expedient for us in order to the good of our Souls; though when our Saviour was present with his Disciples, they then needed not the strict and severe Discipline of Fasting, for then they needed not this Self-denial, because his gracious Presence afforded them extraordinary Assistances; and because his tender Indulgence exposed them not to great and extraordinary Temptations, but have left to us this help to in-

† *See pag.* 17. *Bishop of* Ely's *Pascal Fast.*

creaſe in Goodneſs by certain ſteps and degrees, for when himſelf went to Heaven, he ſends down into this World the Holy Spirit to indue Men with Power from Above, to do the Will of Heaven, that in after Ages Men might not be lovers of Pleaſure more than lovers of God, 2 *Tim.* 3. 4. nor wax cold in Goodneſs, but being indued with Strength from Above, might be renewed with godly Piety by the excellent Diſcipline of *Faſting*, for the due uſe and exerciſe of this makes every Age and Year acceptable to the Lord, and cloaths them with the doubleGarment of his Righteouſneſs, which Men gain by the holy Exerciſe of *Faſting*, that neceſſary guard for every Man's Safety; for the humble obſervers of theſe Rules are the principal Friends and Gueſts of the Bridegroom, and Sons of the ſecreteſt Admiſſion; and our Saviour's Diſciples not Faſting while he was with them, was no Indulgence to their Bellies, but a matter of wonderful Oeconomy, and therefore their preſent Joy was above it, and their habitual Strength as yet beneath it, and their preſent Aſſiſtance from the Bridegroom himſelf, inables and ſupports them without it, becauſe they were full of preſent Grace that intituled to and aſſured them of Future Glory, for this was Sealed to by the Father at our Saviour's Reſurrection from the Dead, and therefore we may juſtly, and without Preſumption, expect our Conſummation, vvhen the Glory of the Lamb vvill appear at the laſt great Day, vvhen he ſhall glorioutly bear his Spouſe vvith myriads of bleſſed Angels into his Father's Houſe, there to Reign vvith him in his Kingdom everlaſtingly; vvho then vvould not Faſt, that have theſe great Revvards ſet before them, and vvill certainly be given them for their Labour; for having ſubdued their Fleſh to their Soul and Spirit, God thinks them fitly qualified to enter into Bliſs and Glory, not that Abſtinence from ſome ſorts of Meat hath thus qualified them as the Roman Catholicks ſuppoſe, vvho fill themſelves vvith

with Delicacies, which heightens their Strength and nourishes their Flesh, and unfits them for Devotion and Piety. But Eating less, and of a meaner sort of Diet, which is that which subdues the Flesh to the dictates of the Spirit; for this is a good means to Virtue, and to subdue Men's Bodies to their Souls and Spirits; and this hath been promulgated, shew'd and declared in a Royal Statute of King *Edward* the VI. of gracious Memory, in his *Act* 2, 3. *Chap.* 19. Albeit the King's Subjects now having a more perfect and clear Light of the Everlasting Gospel, and true Word of God, through the infinite Mercy and Clemency of Almighty God, by the Hands of the King's Majesty, and his most Noble Father of famous Memory, *&c.* And this was not for Political ends only, as other Political Laws frequently are, but for the good of the Souls of Men, and as a means to Virtue; and in the Statute of Queen *Elisabeth*'s 5 Year, we find the Superaddition of *Wednesday*, wherein they gave leave to have Flesh also at Table, so that the wonted Fish were there served up also, and though the use of Flesh and Wine be precluded them, yet it changes not their Wills, as you may find in the Writings of Bishop *Andrews* * in his fifth Sermon of Repentance, when *Daniel*'s Fast was prescribed, *chap.* 10. for ought that we can perceive the Abstinence in aquality of Diet, that neither Flesh nor Wine came into his Mouth, and that he eat no pleasant Bread, *&c.* until full three Weeks were fulfilled, which may justly be called a Chast-

* *In his pre-alledged Epistle, saith the Bishop of* Ely, *We find the Superaddition of* Wednesday, *where in they gave leave to have Flesh also at Table, so that the wonted Fish were there served up also, as a means to Virtue in the Statute of 5th Year of the ever Renowned and Victorious Princess* Q. Elisabeth, *who Reign'd a Virgin and died a Virgin. Neither was this Act ever yet abrogated.*

a Chastning of his Body; we then are admonished to Fast by his and many others Examples, as you have heard in the Witness of every Age from Christ's Ascension up into Heaven, almost to our present Age, besides the Example of those under the Law and under the Gospel; for this the Law whose Person *Moses* bear, and this the Prophets, whose Person *Elias* sustained, and this the Lord himself admonisheth us, who as received Witnesses from the Law and the Prophets, shone forth in the midst, those to in the Mount, St. *Mat.* 17. 2. the Three Disciples beholding with great Astonishment: Is it not therefore good for us to imitate these purer Ages, than those of Modern times which are so Corrupt; now tell us whether there is not a Power in every Body over his own members, 1 *Cor.* 2. 14. to command them to obey these lawful and decent Precepts, that they may become Congruous to the Law and Gospel in the Observation of our *Lent*; and *Easter*, may we therefore proportionate our Obedience to the Laws of Abstinence, according to our Strength and Power; for though we cannot Fast as Christ did, for he was God, yet we can proportionate our Abstinence to our Power, and if we have but a willing Mind God will accept us, that we may daily increase in Virtue, and subdue our Flesh to the Dictates of God's most holy Spirit; and then God will give us the Spirit of Grace and Supplication, *Zech.* 12. 10. For may not we be bid to be Holy and Perfect as our Lord is Holy and Perfect? though no Miracle can lift us up to equal or come near his Holiness or Perfection. And may not some pious charitable Physician go about according to his Skill which God hath given him, without taking any thing, &c. use the means of Healing the Poor, Sick and Lame, in Imitation of Christ's great Piety, who went about Healing all manner of Diseases, because he cannot Cure miraculously, infallibly and universally as Christ did? May not some Man that hath

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but Ability, after the Example of our Saviour's Compassion, pity a Multitude, that abide there three Days having nothing to eat, and feed them because he cannot multiply Loaves?

10*ly*. Furthermore we may look upon the Perfections of some few, who are daily, and as it were continually in Fasting, in Prayer, and in receiving the Holy Eucharist, and be stirred up by their Zeal to mend our pace in Godliness and Piety, that we, as they, may frequently hear God's Holy Word, and do all other such good Works as God hath prepared for us to walk in, that we with them may at last be Happy to Eternal Ages, and not be guided by the Example of the Multitude, *Deut.* 4. 9. in whom there is a great want of Perfection, Charity and Wisdom, which dwells in the true Children of God, and Shines in his Church, wherein let us frequently meet together in Love and Unity, and in the due fear and love of God, and let no Man's Faith be lessened or decreas'd, but revive in the due and firm Belief of all the Divine Attributes of God, and to this holy and blessed end let us frequently meet in the Holy Congregation upon the Lord's Day, and other Solemn Days, that a greater Joy may rise unto us from seeing each other, and in hearing the Divine Goodness of God declared and opened to us, that with Joy incessantly we may receive the Body and Blood of our Lord Christ, to the Salvation of our Immortal Souls, that we may perpetually implore the Divine Grace, to fill us with great measures of the Divine Spirit, that we, as the Apostles may rejoice in God, who were filled with the Holy Ghost, and the Spirit of Wisdom, for that purpose, that they should be for the Churches present and perpetual Good; to this end let us Fast truly, for the love of Virtue, and that by a free Choice of Will; for this was also pre-defined by the Apostles, who were in great Authority in the Church of Christ. May we therefore Fast studiously, virtuously

tuously and devoutly to Piety, and pay that Duty by a Sacred purpose of our own Minds, and also with a ready Will, for this is much better than to be compelled by any force, either of Law or Precept, for how pleasing is this to God, when we do it by a willing Choice of free Devotion? This is worthy because it is of Apostolical Recommendation, and therefore is very lovely. For this indeed is exactly agreeable to the Property of the Grace of the Gospel, which would that such Rules should be left to the willing Choice of our Christian Thankfulness, though the Nature of Human Bodies think it not reasonable, but yet the well disposed and humble Mind willingly receives, and freely and gladly imbraces it, and gives thanks to God for the holy use of it, because it infuses into the Mind the Spirit of Love and Forgiveness. It therefore becomes to every good and true Christian a Law of Gratitude, which in a voluntary and good Mind, is nevertheless obliging, and gladly pays due Observation to the Christian Law of Liberty; because it is most principally a Law of Gratitude, and delights in the Law and Spirit of Love, which is of great force to imbrace the Law of Peace, Unanimity and Gratitude; and all this is wrought by the readiness of an humble Mind, the Zeal of which carries some even beyond their Strength; may we therefore proportionate our Zeal according to our Power, and Fast the forty Days before *Easter*, as our Saviour did before his Temptation, and long before that, *Moses*; and *Elias*, and many more, as *Daniel*, *Jonah*, *Anna*; the Propheteſs, *Esther* and *Judith*, besides *Cornelius*, and St. *Peter*, and St. *John's* Disciples, St. *Mat.* 9. 14. *Mark* 10. 18. *&c.* These all Chastned themselves before God, by abstaining from Wine and Flesh, and all pleasant Bread; may we therefore imitate them by a free Consent according to the Power of our Minds, which God hath permitted to every Man's Choice and Will: For in this both Christ and his Apostles

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all agree, that the * Holy Trinity is pleased in the due performance of this Holy Fast of *Lent*, that is not indecently Imposed upon any, but is wisely left to the discretion of the Church; to which, together with the Pastors thereof, he has promised his holy Assistance, by a perpetual Succession to the World's end, *I will be always with you even to the World's end*, &c. *Matt.* 28. 19, 20. *Eph.* 4. 11. and these prescribe a Rule, but not impose any, but leave it in the free power of every Man's choice to will, who ought to wash themselves and Hearts, that they may not abuse this Liberty, but embrace and rejoice in the written Will and Rule of God, which if we do, no harm shall at any time happen to us, but we shall be blessed with a threefold Blessing in all our just and pious Undertakings, as St. *Polycarp* was unbended in his Constancy, and of native Gentleness, who was Bishop of *Smyrna*, Ordained and made so by St. *John's* own Hands, who was Obedient to Heaven even to Death; tho God no doubt lengthned his Life in the Land of the Living, for this is the undoubted Promise of the keeping the Fifth Commandment; and tho many a Man's Life may be here shortned, for honouring and obeying the Parents of their Life, or their Country, yet no doubt but they shall find themselves alive in the Blissful Country, the Land of the Living; as St. *Polycarp* no doubt did, tho he here suffered and lost his Life, for his obedience to the Will of God; for he was carried to the place of his Tryal, and Martyrdom on the remarkable day the Great *Saturday*, which is *Easter* Eve, being the *Saturday* of the great Week of our Lord's *Passion*, wherein Men voluntarily substracted from their Food; for in this Week not only *Sedentary* Men, but others also Afflicted themselves, by Fasting, Watching, Weeping and Praying; which to any rational Judgment, might

* *In the Trinity there is but one Inseparable Power.*

stop the gain-saying of all that endeavour to cast out as a thing of no value, the holy Constitution of *Lent*, because it is appointed by Authority, saying, That no Feast or Fast, or Set, or Solemn time, have been observed of Primitive Use. Which saying is so much untrue, that it may be Silenced by this, That the Churches of every Place of the World, knew the day that St. *Polycarp* was carried to his Martyrdom, being the *Saturday* of the Great Week, or *Easter* Eve; by which Name it is known in *English*, as you may find it in *Eusebius*, l. 4. c. 15. written about 69 Years after the Epistle of our Lord sent to the Church of *Smyrna*; in which Epistle the Churches of all the World were told, First, That the day of the carrying of St. *Polycarp* to the Place of his Martyrdom, was on the *Saturday* of the Great Week; so that the Churches of all the World were by them supposed to understand the Name of one Set day of the year, called the *Saturday* of the Great Week, by the *Oriental* Churches throughout all Ages unto this day, as a high Fasting-day and Vigil, and the Close of the Pascal Fast; and yet our * Brethren must believe that the first pure and Primitive Age knew nothing of any Annual Set days for Fast or Feast, excepting only the Lord's day; which is a great Mistake, as has been palpably and sufficiently shewn; let us then be Wise and Obedient, if by no other nor better Argument, yet by their Errors, that we may live and walk in the true fear of God, and while we stand, take heed lest we fall, that we may gain strength from God, to add one Vertue to another, that we may escape the all-devouring Gulph, which always stands open to devour those that are guilty of Rebellion and Disobedience, 1 *Cor.* 14. 33. because this Crime is as the sin of Witch craft; from which God in Mercy deliver

* *See Dr.* Gunning's *Pascal Fast*, *Pag.* 452. *line* 3.

deliver us, that we may not be like them who fall out with their Meat, but not with their Sins.

11*ly*. *Lent* is the School of Prayer, a wholsom course of Severity, and works in Men melting remorse for their Sins; so gallant is the Attempt of *Lent*, that it will stick at no Difficulty to accomplish its noble Undertaking; 'tis apt to make Men consider their Ways and reform their Lives, and conform themselves in all things to the Divine pleasure, not daring to spurn at Duty, but be inquisitive to learn the rule thereof, and become zealously Devout; for Zeal without Devotion being alone, is a Consuming thing; 'tis subject to Rage and Fury; but Virtue and Piety wings Devotion, and learns Men to be Loyal without reserve; for no Man can Pray for all the World, if he hates any one Person, and common Christianity obliges us to love every Man, much more our Superiors, who Minister in God's stead, and are appointed by him to encourage Virtue, and suppress Vice; for *Rulers are not set to be a terror to good Works, but to evil*; wherefore we ought to Pray for them and Obey them in all Lawful things, and things Indifferent, that are neither Commanded nor Forbidden; for in such Cases when we are commanded by the Civil Magistrate, it becomes our Duty; for if the thing Commanded, be not in every Degree according to our Genius, yet if it contradict not the Law of God, we are to submit with humility of Mind, referring our condition to God; the Primitive Christians were better Instructed, than to hold Resistance Lawful: *We with Patience submit and kiss the Rod that scourgeth us; tho they have no just cause to torment us, yet there is too much cause why we suffer; we must acknowledge our sins against God, and he may punish us in what way he thinketh fit; however Resist we must not: If we had a mind, we could not want force to Resist; but we dare not save our Bodies to the eternal loss and perdition of our Souls: We*

wish to the Emperor a long Life, a happy Reign, a valiant Army, a faithful Council, a sober People and a quiet World: The Emperor puts them to a Decimation, to which they submit with Cheerfulness, and dye Praying for their Persecutors. We ought to conform to those Innocent times, when Christianity gained as much by Patience, as 'tis now like to lose by Rebellion, for none ought to forfeit God's Covenant by breaking their own, nor should any Man be so timerous as to be rallied out of Religion, nor baffled out of the Principles of it, lest his Understanding be darkned, and his Manners Debauched, and his Mind filled with evil Dictates, or his Heart become a Receptacle for evil Spirits to dwell in, Sin being the Centre of such a Man's Affections, which is a double Evil, and will not suffer him to keep a Diary of his Actions, lest his Heart should check him for his evil Purposes and worse Practices; not only Apostatizing from God, but after Repentane, relapsing again into former Guilt, and that not only through depravation of Judgment, but knowingly deliberately in a wilful and obstinate manner, loving their Sins which are of ancient Date, and that in contempt of the high Precepts of God; and therefore abuse his Goodness, Patience, Long sufferance and Forbearance, by the nature, number and force of our Sins; therefore they ought to be subdued by Fasting and Prayer, these being the propereſt means to humble our Souls before God; for by subduing our Bodies, we may also mortifie our Sins, and re-gain the favour of God, by forsaking our former Follies, and adhering to his Divine Counsel; who wisheth, *That we were wise and would remember our latter End*, Deut. 4. ch. 29. and prepare for that critical hour of Death, as remembring the *Figure of this World passeth away*, 1 Cor. 7. 31. and the Honors of it are not worth grasping, for Honour is a slippery Place, and he that is in high Esteem to day, may find

find himself under Contempt to Morrow; therefore no wise Man will value himself for any such outward thing, for the truest Riches are those of the Mind, which carries with them convincing and constraining Power, inviting all to embrace the rule of the Gospel, every Page whereof brings glad tydings of Salvation; this is its Character, *That it brings glad tydings of Life to every one: Come unto me all ye that are weary and heavy laden, and I will refresh ye, St.* Matt. 11. Ch. 28, 29. *For so Christ loved the World, that he gave himself a ransom for it*: So stupendous was his Love, that he hath inculcated it line upon line; and in the receipt and return of this, shall we not Mortifie our corrupt Appetite, that we may be worthily fit to admire his Divine Mercy, and shew forth our thankfulness by a steady firm consistence of Life, performing whatever we undertake with upright Justice, with a gallant, yea, brave Spirit, by which the inward power and ability of Men are made Vigorous, and their Sincerity such that it cannot be suspected, their Conversation being Innocent, Unblameable and Refined, honourably employed in the research of Causes, extracting pure, and rejecting suspicious things, being endowed with the wise exercise of Thoughts, and perfection of Mind, which is preferable to the beauty of the Body, for this re-implants the Divine Image in us, and endows us with Spiritual Proficiency.

12*ly*. The Mind is then best enlightned when it is free from the burthen of Meat and the cares of the World; temperance in Meats and Drink, do wonderfully advance a Man in the study and practice of the laws of Wisdom; for which cause, the Heathens inured themselves to Hunger, and Thirst. Weeping also causes Men to pray with great Ardor and Love, and with a strong bent of Mind: Supplications and Alms are said to be the Wings of the Mind; to Fastings and Tears

these must always be joined; these by the assistance of Divine Grace, will soften the most obdurate Heart, and make it fit to receive Divine Impressions, and settle the Affections upon the joys of the World to come, to fear the loss of which, will fill a Man with a Divine Terror, and infeeble his powerless Powers, how accute soever he be, unless he be inflamed with a Divine Spirit to support him under those tremendous Fears, which yet are necessary to affright Men from Wickedness, and to cause them to seek the Paths of Salvation, by the infallible Rule of Piety and Vertue; these Intitle every holy Soul, to a share in the Joys Above: May we then now begin to be full of Mildness and Lenity towards others,

**We should love the Saints with a Charity like that which the blessed shew to one another in Heaven, in their reciproc.al Complaisance at each others Happiness, and mutual incitements to Devotion.*

*beginning here that Bond of Unity and Love we hope to be made partakers of in the Communion of Saints, where the Divine and immense presence of the Immaculate and sinless *Jesus* dwells, full of Clemency and Compassion, whose Glory was once Obscure, when the Divinity seemed to withdraw it self, the light of Heaven was substracted from him, when instead of a Diadem, he wore a Crown of Thorns; but at length a speedy Period was put to his numberless Calamities; the Heavens were Unmantled, the Beams of Majesty appeared again in full Streams, *Death* was Conquered, and the Enemy of Souls Overcome, by him who trod the Wine press alone, and merited for us the favour of our all Merciful God, who has no Exuperance or *Deficiency* in him, but is *all* Power, Wisdom and Goodness, both able and willing to relieve the Afflicted, who by Faith depend upon him for Succour and Relief, since by Faith 'tis

that

that Succour and Relief is attained; for these are they that value and prize his Gifts, and humbly Adore him for them, for having Disbanded their own Affections and Desires, they can joyfully obey all his Mandates, for now there is no repugnancy betwixt God's Will and theirs. These are the effects of subduing the Body and the Mind by Fastings.

13*ly*. In sum, the Fruits of the Earth were the first and most innocent Food of Mankind, *Gen.* 1. 28. It being likely that no flesh or living Creature was Eaten for the first 1600 Years, till God permitted it to *Noah*, *Gen.* 9. 3. as saith Dr. *Comber* in his help to Devotion, in the daily Use of the *Common-Prayers*, pag. 183, he saith moreover the whole Nation is obliged to Prayer and Fasting in the *Ember Weeks*, *Ibid.* pag. 388, and 389, where he also gives a brief Account of the Original, the Antiquity, and the Reason of those four *Ember Fasts*, and the fixing the Ordination of Ministers thereunto; (for, saith he) 1. *The* Ember Weeks *are not only observed in the Church of* England, *but have been solemnly kept by all the Western World for many Ages, and the Usage is so ancient, that it is not easie to find out its first Original*; *St.* Leo *positively affirms they were appointed by the Apostles, and* Calixtus, *who was Bishop of* Rome, Anno 221, *takes notice that three of the four were long before his time observed in the* Roman *Church*; *the fourth or Spring-Fast being swallowed up before in the* Lent-Fast. *But he judges more convenient to distinguish the Spring-Fast, and observe four in the Year: Afterwards there is frequent mention of these four Fasts in many ancient Councils, as well of the* Britannick, *as of other Churches*; *and in the Laws of King* Canutus, *all Men are commanded to observe the* Ember Fast *with all earnest Care, notwithstanding there was some variety about the exact time of keeping them, so that the first Council of* Mentz *appointed them to be fixt unto the first Week in*

March, *the second Week in* June, *the third Week in* September, *and the fourth Week in* December; *and some time after another* German *Council ordred the Fast should be made to depend upon the Kalends of the Month, which variety was reduced to one certain time, by* Gregory *the Seventh,* 1073, *read* Microlog. *ch.* 24 *and* 25: *And finally in the Council of* Placentia, Anno 1095, *it was publickly agreed to fix the times by a Canon, which determins them unto the first Wednesday after* Ash-Wednesday, *the Wednesday in* Whitson-Week, *the Wednesday after,* September *the Fourteenth, and the Wednesday after* December *the Thirteenth, with the Fridays and Saturdays which follow these, and thus they have continued almost* 600 *Years, and are still observed at these times in the Church of* England, where he also gives the Reasons of the Observation, given by the Canonists for these four Fasts, first, that the Christians might not be less Devout than the Jews, *who had four Fasts in the Year, in the fourth, fifth, seventh, and the tenth Months,* Zach. 8. 19. *Secondly, That every Season of the Year,* Spring, Summer, Autumn, *and* Winter, *might be begun with Devout Prayers and Fasting, in order to the obtaining a Blessing, upon that which is sown in the* Spring, *grows in the* Summer, *is reaped in the* Autumn, *and injoyed in the* Winter. *Thirdly, That every part of time might have its proper Fasting-days; for* Lent *is the Fast for the Year, Friday for the Week, and the twelve* Ember Days *are Fasts proper for the twelve Months, three Days at once, answering to the three Months, in each quarter of the Year. Fourthly and principally, That a Blessing may be solemnly craved upon the Ordinations performed at these times:* As you may see more at large in the following Pages of Dr. *Comber; And these times for* * *Ordination were not more strictly*

* Every Bishop have an equal share in the full power of the Function.

ly determined than devoutly observed, it being enjoined by the Canons of one of our ancient Patriarchs, that these times should be observed as a solemn Fast, not only by those who were to be ordained, but by all the People; and the Statute Law of this Kingdom doth enjoin, that no Person shall eat any manner of flesh upon the Embering Days, *upon pain of forfeiting Ten Shillings, and Ten Days Imprisonment for the first Offence,* An. 30 Edw. 6. *cap.* 19. *and the famous Cardinal* Borromeo, *Archbishop of* Milain, *in the second Provincial Council there did order, That every Priest should give Solemn notice of these* Ember Weeks *the Sunday before, and observe them with very Solemn* Litanies *and great Devotion, both for the Bishop, that he may choose fit Persons, and for the Ordained, that they may be Exemplary in their Lives, and Pure as to their Doctrin: And afterwards it was Decreed a Sermon should be Preached on the Wednesday to excite the People to due Humiliation and Devotion upon this occasion*; Which may prove how fit Fasting is to accompany our Ordination; the Apostles were Fasting when the Holy Ghost descended on them, and confirmed their Ordination, *Acts* 2. 15. and St. *Luke* expresly notes, that there was Solemn Prayer and Fasting at the Ordaining of *Barnabas* and *Paul*, *Acts* 13. 2, 3. from whence the Custom first began, that hath since been every where observed; and since there must be Fasting Days, these four set times of *Ember Weeks* are most proper for the convenience of the Clergy, as well the Reverend Bishops, as the Candidates for Holy Orders, that knowing the time before, they may both duly prepare themselves, the one for Conferring, the other for Receiving them according as the Dignity of so Sacred a Thing requires, for the Satisfaction of the People, who if there were not a set time appointed, could not have the opportunity to pray to God for a Blessing on that, on which their Souls welfare

doth so much depend, nor yet could they have the advantage and liberty of making their Objections against such as are unworthy to be Ordain'd. *A Privilege which the Primitive Church always allowed to the Faithful, as appears by the present Custom of the* † Greeks, *where the People cry Worthy to the Ordained Person, and also by the Questions proposed to the Congregation by the Ordainers, whether they judged the Person meet and unexceptionable, mentioned by the ancient Author of the Constitutions, and punctually observed to this day in the Church of* England, *where every Man hath leave to come and prevent the Ordination of an unworthy Person, and is called upon to come forth, and shew the Crimes alledged, all which cannot be so well done if there were not Stated times of Ordination.* This Doctrin is truly Catholick, but not Popish; therefore let none brand us with being guilty of, or inclined to that, for maintaining Primitive Truth, for we avoid the Superstitions of that * Corrupted Church; but we maintain the verity of this useful Doctrin, that was thought necessary by the Wise before the Corruptions of that Church had a Being. We also think it our Duty to undeceive those, who are abused by their Stratagems, knowing tis one of the great Properties of Goodness to be communicative, from whence we should make use of the unwearied Industry of our Adversaries, in seducing Men from Truth, to awaken our Diligence in strengthning the Weak, and reducing such as are out of the way; wherefore we endeavour to convince and persuade, for

† The Greek Church differs from those of the *Augustine* Confession in 14 Points, now controverted betwixt Protestants and those of the Roman Church.

* *He who unjustly separates another, by consequence separates himself from The true Church.*

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when once the Error is known, 'tis half forsaken; no wise Man will choose, or be deceived by a known Delusion; refined Humanity cannot delight in fitting under apparent Abuses; 'tis Counsel, not Command, our Seers give, since Men must be reasoned, not forced into a right Faith; and if the Church of *Rome* had not obtruded her Opinions upon the World, she had been less blameable; we should not then have had so just Cause to complain of her: Light makes true Goodness more illustrious and more lovely: Men cannot be deprived of Truth when once its Light appears. *'Tis evident, the* Roman *is not the Old Religion in any other Articles, but only in those which are found in the Apostles Creed, or founded upon the plain words of holy Scripture; for that is the Old Religion which God revealed at first, and which Christ and his Apostles taught. That is truest which was first, saith* Tertullian, *and that was first which was from the Beginning.* Now that the Doctrin of the Church of *England* is more ancient than that of the now *Roman* Church, is apparent, as we have it from their own Confession; for we have almost a numberless Number of Books extant, by undeniable Authors, which prove this Sequel; their Doctrins are New, not heard of till *Gregory* the Great's time, about six hundred Years after Christ: The Differences betwixt us and *Rome* came not in debate till about that time, for *Paschasius Rabertus* was the first broacher of the word Transubstantiation; and this Doctrin was not received by themselves, as an Article of Faith till about a * thousand or twelve hun-

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dred Years after Christ; the Primitive Fathers Taught, there is but one Mediator, *viz.* Christ Jesus; the contrary Doctrin therefore cannot be rightly accounted any part of the Old Religion, properly so called. *If we should descend to Particulars, many Points of their Religion are so far from being the Old Religion, that the Writers of the* Roman *Church do acknowledge they were not known to the Primitive Fathers, yea they Record the very time when most of them were imposed.* More at large may be seen in Dr. *Comber's Friendly and Seasonable Advice to the* Roman Catholicks *of* England, *pag.* 12, 13. where he proves at large, that there is no good Proof in their own Authors for most of their own Doctrins, particularly where they differ from the Church of *England*. Auricular Confession to a Priest, was never imposed as necessary until the *Lateran Council*; one of the infallible Heads of that Church affirms, that the Elements in the Eucharist cease not to be of the Substance and Nature of Bread and Wine. The School-men confess Transubstantiation is not ancient; Pope *Gaius* writes, that the Righteousness of the Saints avails nothing to our Pardon or Justification. *The present Church of* Rome, *as it differs from the Church of* England, *retains neither the Old Religion of the Scriptures, nor that of the Primitive Church in general, nay, nor that of the Ancient Church of* Rome, *for they have omitted some Points, added others, and altered so many, that tho* Rome *keep the old Name, it hath not kept the old Faith; we may now seek* Rome *in the midst of* Rome. It cannot be denied, but the *Roman* Church is vastly different from its ancient Beauty and Splendor, there is not the Faith, the Manners, nor the Worship of the Primitive *Roman* Church; and therefore they that have not *Peter's* Faith cannot succeed to *Peter's* Inheritance; they are not the Sons of the Saints, who possess their Places, but they which follow their Works; that only, saith

Lactan-

Lactantius, is the Catholick Church, which retains the true Worship of God. *Ibid. pag.* 20, and 21. *Now as the* Roman *is not the Old Religion, so neither ought the Professors of it to appropriate to themselves the Name of Catholick; for whether we take it in the primary and Grammatical Sense, for Universal, or in its common Acceptation, for true Believers, the* Romanists *have no peculiar Right to this Venerable Title, because their Faith wherein it differs from the Church of* England *is not Universal; the word Catholick imports true Believers in all Points, which cannot be said of them; 'tis suspicious their Witness is not true, who have none to bear Witness of them but themselves, St.* John 5. 31. *Where so many Articles* * *of Faith are new, 'tis probable some are false, since the oldest things in Religion are the truest and the best*; So that upon true Enquiry the Church of *England* may more justly claim the Title of Catholick, *because the Principles thereof are few, and clearly deduced from Scripture, believed in the Primitive Church, and universally received by all sorts of Christians, who differ in some Ceremonies; but for the Points, which this Church accounts necessary to Salvation, the whole Christian World generally agrees in them*: Wherefore she is most Ancient and most Universal, her Seers are equal in Learning, and superiour in Piety to the best of the *Roman* Church, who ought to recant lest they should be Sentenc'd to Eternal Flames, by their Uncharitable Anathema's;

* The *Greek* Church in her Annual Excommunication, Excommunicates all *Roman* Catholicks, for holding the Procession of the Holy Ghost; I mention this to shew they can be no more Infallible than other Churches; no Man, nor company of Men, can be Infallible unless God bestow Infallibility on them, for Infallibility is not a natural Endowment, but a Supernatural Gift.

ma's; but what shall I say? Truth is seldom grateful to Offenders; the first decay of the Church of *Rome* began in her Manners; for after there were Christian Magistrates, saith St. *Hierom*, the Church became fuller of Riches, and emptier of Virtue; Wickedness is destructive to good Principles. The above-mention'd *Friendly Advice*, proves in *pag.* 30. that for about an hundred and fifty Years, there were fifty Popes wholly fallen from the Virtue of their Predecessors, being disorderly and Apostatical, rather than Apostolical. St. *Bernard* saith, at *Rome* all regard is given to Honour, but to Holiness none at all; it is below the Honour of true Religion to desire to be taken up on trust; wherefore the Church of *England* informs her Children by the Light of Scripture, in the Sacred Mysteries of Religion, desiring they may be informed in every Truth, perswading them to become Proselytes of Righteousness, knowing that to be more valuable, than all other Treasures; this standeth like the strong Mountains, *Ps.* 36. 6 for without any Person be righteous, we value not the gaining him over to our Profession; we know that 'tis not to be either a Papist or Protestant will save those that live in their Sins, 'tis unfeigned Repentance, and the practice of real Holiness, that must bring us to Heaven, together with being Members of the one true Catholick Church, of which the Church of *England* is a most true uncorrupted part, as hath been sufficiently proved by a numberless Number of Excellent Authors, now extant. *In fine, Popery is a Religion that will not Thrive in our Climate: And though they are pleased some times to divert themselves with our Divisions; and it may be, did from thence conceive some hopes of promoting their Interest amongst us, yet I doubt not but they now see that we are not so much divided amongst our selves, as we are all of us heartily united against them.*

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The truth is, Popery is a Religion fit only for an Inquisition to maintain, and Dragoons to propagate. Ignorance and Barbarity brought it in to the World, Interest and Passion maintain and keep it up; no sooner did Learning begin to revive, but Popery began immediately to decay, and ever since the one has still decreased in proportion, the other has flourished. But for the Church of *England* she still retains the Faith of the Primitive Church, she rejecteth no true Catholick Doctrin, and is more Infallible than that Church who so vehemently pretends to be so; but before we shall believe her, we desire to know how she came to be so. If she saith that all her Members Believe and Teach it to be so, that is an inconsequent way of reasoning it is so, unless they could Prove it as well as Believe and fallaciously Teach it, without a positive Demonstration of the truth of what they teach to be Orthodox and Primitive, which they never yet could prove, that is, in a fair and legal manner, as hath been proved against them in a numberless number of Books now Extant; wherefore she is not Cured of that Disease wherewith she was Infected, ever since *Paschasius Rabertus* his time, Abbot of *Corbey*; for she is not now what she once was, before her Garments were stained by Anathematizing her Brethren; which is an Error that was not so much as nominated in the Primitive time, to wit, that a particular Party of Men should take upon them to Anathematize those who are much more the true Children of their Heavenly Father than themselves; for we retain the Ancient Catholick Faith, which the Primitive

These two Paragraphs were taken out of a Book Intituled, *A Continuation of the present State of the Controversy between the Church of* England *and the Church of* Rome, *pag.* 64. Being a full account of the Books that have been of late written on both sides.

tive Fathers both Lived and Taught, for what we renounce is only Errors and Innovations; for what the Church of *England* Teacheth, is only pure and uncorrupted Truth, and our Opponents, if they would but once ſpeak Truth, could not deny this Sequel; for I hope this will appear before the day of Judgment, when all Secrets will be known, and hidden Myſteries unvailed, and every one ſhall mercifully receive the Reward of his Doctrinal Works; and this is no falſe hopes, but a Scripture Truth; for then ſhall they diſcern betwixt him that feared the Lord, and him that feared him not: Verily there is a reward for the Righteous, doubtleſs there is a God that Judgeth the Earth.

A Recapitulation of the Subſequent Doctrin, wherein 'tis Illuſtrated.

LET not the abuſe of this holy Exerciſe in ſome, hinder the due uſe of it in others, but by a wiſe Exerciſe hereof, ſee we endeavour to form our minds in ſome ſmall degree after the ſimilitude of the Divine Mind, and ſeek the recovery of his Favour, by adiſcreet ſelf-Humiliation, and an inward hearty Repentance; then will his infinite bounty reſtore us to true joy and gladneſs of Heart: Holy Grief hath like a Tree, Tears for its Fruit, which ſprings from a Godly Sorrow, that produces in the Penitent the Fruits of Spiritual Life; yet there is ſomthing much beyond theſe outward bodily Auſterities, which muſt be performed by us in order to the completion of our Victory, over the World, the Fleſh, and our Spiritual Adverſary, without which, theſe will do us little good; that is, the application in a right and due manner, putting no confidence in them, but depending wholly upon God for their acceptance; Salvation is

not in Man's Work, but in God's Mercy; 'tis his all-wise direction alone that guides us to make provision for the Soul's encrease of Wisdom, nourishing her to Life Immortal by Faith and Knowledge; by substracting from the Body, we make provision for the Soul, overcoming not only ourselves, but others also by Meekness and Mercy; if others think to conquer us by Malice, we must conquer them by Patience and Gentleness, every day growing in Grace, adding one holy Work to another, till we have filled up our Measure of Sanctity and Holiness, and hereby revive the decayed Wisdom of our Ancestors; Vertues are known to encrease by Exercise. I advise not here to imitate the *Roman* Church, who by abusing many profitable things, have made others throw them quite away. I only exhort to the imitation of those Vertues which Flourished before the birth of their novel Errors; who so hath offended God, and is in danger to Perish Eternally, 'tis time for him to macerate and excruciate his Body by a moderate and discreet Abstinence, that God whom we have Injured by our Sins, may be reconciled to us in the Blood and Vertue of his Son *Christ*, who hath taught us to Humble ourselves by self-Humiliation and Denial, paring off all things that might interrupt our holy Race; if the Sinner would not spare himself, God would spare him: Not that we can satisfie the Divine Justice by self-Affliction, but to testifie to him and ourselves our real Grief, for having offended so high and Divine a Majesty. Now, in proper speaking Fasting is an abstinenee from all manner of Food, whether it be Meat or Drink, as we may be satisfied if it need any proof, from that Question which was ask'd our Saviour in *Luke* 5. Chap. 33. *Why do the Disciples of* John *Fast often and make Prayers, but thine Eat and Drink?* Which Text is remarkable for two things; it shews that Prayers are a concomitant to Fasting, and that Fasting is opposite to Eating and Drinking;

ing; he who eats and drinks, does not Fast, as the Jewish and Christian Writers say, notwithstanding the present Opinion of the *Roman* Church, who suppose they Fast when they abstain from one sort of Meat, and eat another perhaps more delicate; but the * true notion of Fasting or Abstinence, is to eat a drier or Courser sort of Diet that is less Pallatable and less Nourishing, for in such an Abstinence there is a self-Affliction, which is always intended by all that understand a true Notion of Fasting; for we must at least in our Fast content ourselves with harder Fare and abstain from the better Food. When *Esther* and her Maids Fasted, together with the *Jews* in *Shushan*, they did neither Eat nor Drink three days night nor day, forbearing all delicate Meat and Drink for that time, *Est.* 4. Ch. 16. which recieves also some confirmation from what *Daniel* saith of himself, *In those days I* Daniel *was Mourning three full Weeks: I ate no pleasant Bread, neither came Flesh nor Wine in my Mouth, three full Weeks.* His Abstinence it seems which comprehends Fastings, was abstinence from all things Pleasant and Desirable; he allowed himself a Courser sort of Diet, which nothing but meer Necessity commended to his Appetite; and yet this doth not prejudice what is before said of Fasting, that in usual and strict speaking, it signifies eating and drinking nothing at all, unless it be when the Humiliation continued so long that it was impossible to Fast strictly, without any refection at all, as it was in these Fasts of *Esther*'s three Days and *Daniel*'s three Weeks: *Daniel*'s meaning is thought to be, that for three Weeks, he kept a Fast, eating and drinking

* *On a Fasting-day, they that are in perfect health, should eat nothing till the Evening, and then that which is least delicate, yet not confining themselves to any particular thing, but as their Healths will bear it.*

ing nothing at all till the * Evening, as the manner was on Fasting-days, and then abstaining from Flesh and Wine, and using only a Courser sort of Bread; for thus *Ezra* Fasted, eating no Bread at all, nor drinking Water; for he Mourned because of the Transgression of them that had been carried away, 10 Ch. 6. just as *Daniel* did; but the Fast of *Esther* does not so easily admit this Interpretation, because they did in that neither Eat nor Drink three days Night nor Day, or at least make no set Meal at all during those three days, neither Night nor Day: Yet perhaps some of them might be forced to taste something for the support of Nature, which otherwise might have failed in some Constitutions, of which we have no certainty; but very probably, where all were concerned, some for want of Strength or Spirits, might be forced privately to take some small Refreshment, tho of the meanest sort of Food; or as some render that Fast, according to the usual manner of Fasts, they eat and drank nothing at all, neither in the Day, nor in the Night, for three whole days and nights together, save only in the Evening, and then also they forbore all manner of delicate Food: The sum whereof is, that a compleat and perfect Fast is that it consists in, total abstinence from all Meat and Drink until the Evening, and then also of eating and drinking sparingly, or of the meaner sort of Food, withholding from ourselves some sort of Food which we most love, feeding sparingly of that we allow ourselves, denying our Appetite of that full Satisfaction which it desires at the usual times of Repast; they that cannot endure to fast wholly and entire, can yet easily bear to deny themselves something for their Soul's good; they

* *They Fasted all day, and used Abstinence at night, and so kept the rule of Sanctity, taking no more than meerly for the support of Health.*

they may abstain either in quality or quantity of Meat and Drink, and in some measure Afflict themselves, which is the proper end of Fasting, a self-Affliction for the Humiliation of Soul and Body; for no abstinence can partake in the least of the nature of Fasting, if there be not something in it that afflicts us; which as I have before said, is the very thing designed in Fasting. Now Abstinence ought in some measure to resemble Fasting, though abstinence be a refreshment, and an entire Fast is not; for should we Fast beyond our Power, we should enfeeble our Spirits, and lose our Opportunities to serve God, instead of making our selves more capable to do him Honour. In this sense 'tis probable we should understand our *Church in that part of its Tables and Rules which are set down before the Common-Prayers, concerning days of Fasting, or Abstinence, for in some sense Abstinence is but another name for Fasting; only the one is entirely Strict, and the other more Moderate; Abstinence being a lesser thing than Fasting; wherefore those that are able, should fast, *i. e.* forbear all Food till the Evening: But those that are not able to do this, should at least forbear all delicate food, and feed abstemiously; that while they give Nature some support, they also afflict and humble it; whereby we may the more clearly demonstrate to ourselves what the due deserts of our sins are, when we feel by a self-Affliction, that we deserve eternal Misery for them. Did not the glorious Merits of Christ interpose betwixt his Fathers justly provoked Wroth and us? The just number of forty days being likewise famous in Sacred Scripture upon other Accounts: The Rain that made the Flood continued forty days, and

* *This the Church strengthned and Confirmed by an unanimous Consent in St.* Augustin's *time. If we fail in our Duty here, 'tis matter of Lamentation.*

and so many days the Spies were sent to search the good Land: And *Ezekiel* in the Type was ordered to draw off the Siege of *Jerusalem*, and lay on his right Side to bear the Iniquity of the House of *Judah* forty days, 4 Chap. 6. The like number *Jonah* threatned *Niniveh* to be Destroyed: And so many our Saviour continued with his Disciples, after his Glorious Resurrection, before he * Ascended into Heaven, which very probably might move the Church to the Selecting this holy Number rather than any other, but without any opinion that it was strictly bound thereto, for then the Church would have precisely kept to it, which it hath not done, there being no positive Precept left by our Saviour, any farther than his own Example in doing it, and his Mandate to his Disciples, *When the Bridegroom is taken from you, then shall ye Fast.* From whence many conclude, 'tis a matter of Liberty, and not of Necessity, that is, we may use it if we please, but are not tied to Practise it, but as our Health and other Circumstances will permit us: But let them who refuse to do it in any wise, consider there is no Precept neither for Prayer to God, unless it be in general, *Pray often, and Pray always and with all Prayers and Supplications, let your request be made known to God*, Eph. 4. 18. Col. 1. 3, 9. &c. *i. e.* Directions in general, as our Saviour to his Disciples, *When ye Pray, say Our Father*, &c. Which may evince us, there is as much reason for Fasting as for Prayer, since the one is proper to accompany the other; and there is no less reason to omit Fasting, but by the Rules of Discretion;

* *Christ when he Ascended into Heaven, made his Body Immortal, but took not from it the nature of a Body, for still it retains according to the Scripture, a true human Body, which must be always in one defined Place, and cannot be spread into many, or all Places at once.*

tion; without which any action of our Life will be defective; There was no need of Precept to enjoin this duty of Fasting, it being no less known and practised by all good Men, than Prayer to God was, and giving of Alms, with which it ought to be join'd, as we learn in our Lord's famous Sermon on the Mount, St. *Mat.* 6. 1, 2, 3: And in the 16*th* verse. our Saviour saith, *When ye fast be not as the unbelieving*; which shews the Use and Necessity of Fasting, tho some abused it, supposing they have discreetly fasted, when they have only changed their Diet; though this be against the repeated Admonitions of the holy Fathers, which declared this kind of Fasting to be only the * Shadow of it. The true intent of Fasting is to abstain from all Sin, which is the end of Abstinence from Food; we fast from Meat and Drink, saith St. *Augustin*, that we may bridle and curb the Desires of the Flesh: This is a means of perfect Health, and to be cured of all Diseases: Temperance will prove good Physick to the Soul, as well as to the Body. A spare Diet is free from Luxury and Vanity; on a Fasting Day the good Man comes with more pleasure to a slender Table, than at an other time he comes to one furnished with all Delicacies, where the most generous Wines also are not wanting; he that fasts ought above all things to refrain from Anger, and to learn others by his own Example, Meekness and Gentleness, to have a contrite Heart, to repel all absurd Desires; to have before his Eyes continually, the Eye of the Eternal Judge, the Tribunal which cannot be corrupted; the Wealthy Man that fasts should be as much better than others, as he is Richer, and never admit of an evil Thought against any, and together with Abstinence from Meat we

* Lindanus, *an excellent Writer in the* Roman *Church, in the last Age, sadly bewails the State of the Catholick Church in which the Shadow only of Fasting is left.*

we abstain from every thing that may hurt us, and convert our leisure to more Spiritual Imployments. A Faster, saith St. *Chrysostom*, ought to be Humble, Mild, Lowly, a contemner of the Glory of this Life; for as he hath despised the Care of his Appetite, so it becomes him as little to mind vain Glory, and look on him alone that Searches the Heart and the Reins; to make Prayers and Confessions to God with great diligence, and to do himself good by doing good, and giving Alms to others: Thus the Season of *Lent*, prepares the the mind to be a soft or fit Soil to receive the Divine Doctrin; just as a Field when the Weeds are killed, is disposed for the Seed; for Fasting, saith the same Author, is the Tranquillity of the Soul; there is no Tumult where this holy Discipline is wisely observed; such a City is become like a Chaste Matron or Mistress of a Family, whereat when we cast our Eye we may be amazed at the force of *Fasting*, which having made an entrance into every Man's Conscience, hath transform'd the Thoughts and purified the Mind, not only of the Magistrates, but of private Persons; and he who wears the Diadem, the Crowned Head, like all the rest, have bowed his Conscience to this Obedience; and to this purpose St. *Athanasius*, in his Book of Virginity, saith, 'Tis not simply Fasting which we magnifie: If we Fast and keep not our Mouth from speaking Evil; If we guard it not from venting passionate Words, our Fasting will profit us nothing; but all our Pains in this is but lost Labour, if we suffer any Evil to proceed out of our Fasting Mouth, or from our Heart: Fasting naturally constrains Men in some measure to Seriousness, and if a through Reformation should be wrought in none, yet this restraint upon Mens evil Inclinations for such a Considerable time would put such a stop to the progress of Vice, that it would make Men, if not better, yet less wicked than otherways they would have been, for this prevents the flood of Ungod-

Ungodliness from growing strong and outragious. I wish all Men would considerately weigh this, and in some small measure practise the Advice above given, when they reflect on the Reasons for which those Sages at first did institute it, and as well at all times as in *Lent*, lead a Life worthy of our Profession: And seeing the Corruptions of Times and the Wickedness of Mens Natures are so Exorbitant, that 'tis a rare matter to hold the ordinary sort of Men within the Lists of Piety, Justice and Sobriety; therefore every one should at least lend his Prayers for the Assistance of all; lest Sin having no such Bridle to check it at any time should at length wax head-strong and unconquerable in any; therefore necessary it is we should be immured for a while, in order to our Learning the true Paths of Virtue; for Custom makes hard things Pleasant; and inuring our selves to Osterities, will enable us to shake off the habits of Intemperance and Impurity, and all Appearances of Evil, and deny all bad Desires, and hereby even without Fasting obtain the End for which Fasting is ordained, to wit, the breaking off all Sin by Repentance, and widning the Door of Confidence towards God: The more the outward Man Decays, the more the Inward Man Renews; may we therefore as much as is possible intend and increase this good and laudable Forwardness, to work out our Salvation with Fear and Trembling; and hereby drive away all Remembrances of Injuries out of our Hearts, and check all Wantonness of the flesh, and make it obedient and tractable to fulfill God's Commandments. Fasting * brings under the Body, and bridles its disorderly Motions, it makes the Soul also more clear and bright, and

* *Fasting is a great help to Virtue, and to subdue the Body to the Mind, and is a great means for keeping up Seriousness of Mind, necessary for the Maintaining the power of Religion.*

and makes it ready to ſore a Loſt, to attain the higheſt Confidence in God, who hath in Mercy told us, he that is gentle and merciful, there is nothing exacted from him beyond his ſtrength; we ſhould then throw away all unneceſſary Care for the things of this Life, and beſtow all our leiſure in Spiritual Imployments, beſtowing all our ſpare Minutes in one good Work or other; which if we are careful to do, there is no need then of that help of Faſting: If we are prone of our ſelves to do all things neceſſary to Life and Salvation; if we tranſlate our Thoughts above this Life, to things Spiritual and Divine, we need not ſcruple the due Uſe of Meat and Drink with Moderation; ſuch a Man may with Safety omit the Uſe of this Medicine of Faſting, and yet not deprive himſelf of the Delicacies of Spiritual Repaſt, for we are commanded to abſtain from Meat and Drink, for thoſe things ſake, which if we obtain without the Uſe of theſe means, then we may omit theſe means if we are arrived at the end at which they aim, for if we have done what the Lord requires of us, we have then kept the true Faſt, according to the true Intent for which it was commanded; and as for ſuch whoſe Conſtitution cannot bear the Diſcipline of Faſting, and can eat but little at a time; and therefore require frequent Reparations of the decays of Nature; theſe are not required to Faſt: And to theſe we may add thoſe who eat always ſparingly, no more, or as near as they can gueſs than will juſt ſuffice to ſupport their Strength, for the diſcharge of their Duties in their ſeveral Imployments; theſe always lead ſuch an abſtemious Life, that it may be called a perpetual Abſtinence, ſo that they have no need ſeverely to macerate their Bodies at any time: They are juſtly excuſed by St. *Cryſoſtom*'s Rule from the Obligation of Faſting, which I have tranſcribed for the Satisfaction of ſuch as ſcruple theſe things; we ought always to have a due care of the Body, not only for the Bodies

 ſake,

sake, but for the sake of its Ministry and Service in the acquisition of Vertue; for 'tis impossible to attend to Reading, or bend our mind to Prayer, or to be fit for any profitable Employment, if the Body be not well treated, that it may be an obedient Minister to us. Our Lord Fasted to Arm himself against the assaults of Temptations. We to testifie our being Dead with Christ, and for a preparatory Purgation before the Feast, he *Fasted forty Days* because he was God, but we proportion it to our Strength. Although there be some whose Zeal perswade them to extend their Fasting above their Strength, St. *Gregory* of *Nazianzen* sheweth the necessity of Discretion in all our Actions. *What need they Fast Corporally, whose minds are purified by the Word?* Alluding to that Passage of our Saviour, *Now ye are clean through the Word which I have spoken to you, St. John* 15. 3. Such pure Souls, saith *Elias Cretensis*, do not stand in need of that Lustration which is made in Fasting: And St. *Austin* relating what incredible Fasts were kept in some Monasteries both by Men and Women; yet so that no Person was urged to such Severities as they could not bear: Nothing was Imposed upon them that refused; nor were they condemned by the rest. In fine when they were not well, they ate such things without Scruple, from which they abstained when they were in Health; for if these Cautions were not used, we might indeed make ourselves more unhealthy rather than more Holy. The Apostle to *Timothy*'s Advice is, *To drink a little Wine because of his* often Infirmities; yet Bodily Exercise are pertinent for a little time; for if we find our selves Flat and Dull, we may by the rules of Discretion, break our Fast before our intended time, to prevent our being Languid, that we may sing the Hymns with a chearful Mind; for with such Sacrifices God is pleased, when we take Refreshment meerly for support, not for Pleasure; for thereby

thereby we are made more capable of his Service; good is it therefore to follow the guidance of sincere Understanding, that we may Imitate the * Evangelical Discipline; which is an uncorrupted rule of Life; and this will prove without doubt very helpful for the preserving and perfecting the Church in Purity and Holiness. The *Greek* Church besides the great *Lent*, have other three *Lents* of shorter continuance and less strict observance at other Solemn times of the Year. May we not then lay aside the due Use of Fasting; the Example of which flows from the Prophet *John Baptist*, our Lord *Christ* and his Apostles; and by the Doctrin of the Fathers of the Church of the best Ages, and by the Practice of the Faithful. Hereby we may draw upon our Selves, and the Church and Kingdom, many Blessings; by appeasing the Divine Displeasure, and averting publick Judgments; and on the contrary procure great Prosperity. From the wise Practice of this, nothing but our own Wills can hinder us; wherein we are earnestly to sue to be reconciled to God; whose Sacred Majesty we have too often and perversely offended. These things as I have demonstrated, are a means of obtaining his favourable acceptance, and of prolonging a National Tranquility. Hereby we may prevail for an Adjournment of the Judgments which justly

* *The Church calls us to Fast before Festivals, wherein we may take a strict account of our selves, to perfect our Humiliation and Repentance, and obtain a right to the Blessings then Celebrated; for which reason* Peter Martyr *thinks the Annual Fast was Ordained amongst the* Jews *by God himself, because many Sins had been committed by the People the whole year foregoing, and the Law had not been diligently observed.*

** When the exigence of Affairs require Humiliation, there is no doubt but Fastings with Prayers and Alms are acceptable.*

* threaten us: We see in *Ahab*'s case, tho his Humiliation was not sincere, yet God had so much respect to him, as to adjourn the Vengeance already denounced, to put it off till a further day, because he *Fasted and lay in Sackcloth* 1 Kings, 21. 28, 29. And what may we not expect, when the better part is not wanting, if we truly turn to him with true Contrition and Meekness of Heart, bewailing and lamenting our sinful Life, and sincerely endeavouring to *bring forth Fruits worthy of Repentance.* This we should do voluntarily at all times, and particularly in our private Retirements on Fasting-days; addressing ourselves to God in all sorts of holy Thoughts and devout Affections, with great fervour and ardent desires: No Man can be penitent while his mind continues Vain and full of vicious Affections: Neither is it to any purpose to afflict the Body, unless the Mind be Reformed also. Wherefore, we should spend our Retirement in ruminating upon these things; for when our Adversary sees us intent upon God, he dares not approach us, but flees away before a more powerful Spirit working in us to qualifie us for the enjoyment of innumerable good things: We ought therefore to shew Reverence and Honour to one another, in the fear of God. May we therefore expell all Worldly thoughts, and keep the Eye of our Mind clear and vigilant, that we may be furnished with all manner of worthy Accomplishments, to partake of the Lord in the *Easter* Joy, and have a true right to the Blessings which are then plentifully Celebrated by the Hand of Heaven; the joyful hopes of which will sufficiently satisfie every pious and humble Mind. All Nations from Ancient times have used Fasting as a part of Repentance, and as a means to turn a-

way

way God's Anger: When ever they would apply their Minds to meditate upon the wonders of God's love, they prepared their Minds by Fasting and Abstinence, the Soul being more capable of *Divine Business at this time. The great Apostle tells us he was in Fasting often; and there is no reason to exempt the rest from this Duty, according to their Master's Command, *When I am taken from you, then shall ye Fast.* There's no doubt but they were Exemplary to others herein, whereby they approved themselves the Ministers of God, who did not pamper their Bodies, but bring them under, that their minds might be more fit for Meditation and Prayer, and the Illuminations of the Holy Ghost. Thus I have shewn the Antiquity of the *Lent*, or Spring Fast. 'Tis the confession of all Learned men, that all except they who are unskilful in Histories, and never Read the Fathers none except those who do not acknowledge the observation of this time of *Lent*, to be most Ancient. *Telesphorus* who was the Seventh Bishop of the *Roman* Church and Martyr, about the Year of our Lord, 139, makes mention of it as observed in the Church before his time. 'Tis so Ancient, we may safely conclude, the beginning of it was from the Apostles themselves, as hath been before Specified; and 'tis congruous to the Holy Story. The first Converts to Christianity were the Pious *Jews*, by whom it was propagated to the rest of the World. Those Devout People were accustomed by the Discipline of *John* Baptist, who came to prepare men for Christ, to Fast often; as we read they did twice a Week. We may very well suppose, that when they became Christians, they did not become less Devout, but still

* *When St.* Paul *speaks of the Devout, he describes them by this Character, Continuing in Supplications, with Fastings and Prayers Night and Day*, 1 Tim. 5. 5.

continued, only they chang'd their days to keep such Solemn times of Prayers with Fastings every Week. The Jewish Fasts were on *Mondays* and *Thursdays*; Whereas the Christian's Weekly Fasts are on *Wednesdays* and *Fridays*, which are the days on which our Lord was Betrayed and Suffered; and as we have above recounted, the Apostles themselves observed them, together with the day on which he lay in the Grave; and further 'tis supposed,

* *The great Week of Lent, as they anciently called Passion Week,* i. e. *the Week just before* Easter; *which had that name given it, because in it certain great and unspeakable Benefits are bestowed upon the true Observers of it. There was an end put in this Week to the long continued War; Death was extinguished; the Curse was taken away; the tyranny of the Adversary dissolved, and he himself disarmed; God reconcil'd to Man-kind; Heaven made entrable; Men associated with Angels; things distant, conjoined; the Partition-wall broken down; the Inclosure laid open; the God of Peace Pacified. And therefore we call it the Great Week, because the Lord graciously confers on us such a multitude of Gifts. Herein Kings themselves declare in what great Admiration they have those Venerable days, by commanding a Vacation to all those who manage Civil Affairs, by shutting up the doors of the Courts of Judgment, and requiring a Cessation of all Strife and Contention; that Men may have nothing to do but to apply themselves to the right performances of Spiritual Offices, with the greatest Quietness and Tranquility that Earth can wish.*

that whole *Week before the memory of his Resurrection from the dead, commonly known by the name of the Great Week, or as we now call it, *Passion Week*; which was then, and is now by all observed, with a more than ordinary Solemnity, both for Fasting and Prayer, and therefore is justly

justly stiled of Apostolical Institution, because founded upon their Practice and Example. The reason why our Lord's Disciples Fasted not while he was in Person with them, is because it was a time of Joy: 'Twas no doubt, the great Jubilee, when it was to them as improper to Fast, as it is to Mourn at a Wedding; yet even then, St. *John's* Disciples and the *Pharisees* Fasted often, St. *Matt.* 9 Chap. 14. 2 *Cor.* 11. Chap. 27. But Mourning did not suit with the Bride chamber. Again, perhaps our Lord's Disciples as yet, could not bear so severe a Discipline; or at least their extraordinary Assistance from Heaven, required it not; the immediate Presence of their Master, no doubt afforded them extraordinary Support, therefore Fasting was not yet fit for them, there being to every thing a Season; and now was the time of Gladness. So that though our Lord's Disciples did not then Fast, yet his high Majesty did not reject Fasting hereafter, which is an act of Abasement, and serves to humble and lay us low in our own thoughts: 'tis a Natural effect and expression of Sorrow; no Abstinence or Sorrow, can deserve the name of Penitency, but such as is Afflictive, which is always intended in Fasting. Thus the great Fast appointed by God, to be yearly observed on the Seventh day of the Tenth Month, is described the 10*th* of *Leviticus*, 29. 31 ver. *It shall be a Sabbath of rest to you, and ye shall afflict your selves by a Statute for ever: And whatsoever Soul it be that shall not be afflicted on that same day, he shall be cut off from among his People.* Thus, *Ezra*, Ch. 8. 21. *Then I proclaimed a Fast at the River* Ahava, *that we might afflict our selves before our God*, &c. This calls to our mind the true cause of all Pain and Anguish, and will cause us more thankfully to * embrace the remedy, and speedily seek relief by unfeigned

**The abuse of these Sacred Means, may suffer us to Perish, tho we have a remedy just at hand.*

Repentance. Fasting hath also somthing of Penal Chastisement in it, whereby we take Revenge upon our selves; herein we deprive our selves of that Satisfaction we desire and might lawfully enjoy; whereby 'tis manifest, we inure our selves to endure hardship, as good Soldiers of *Jesus Christ*, and are in a preparation to suffer for his Name sake; hereby we are enabled to obey all good Motions in Righteousness and true Holiness, to which a pamper'd Body will not let us listen, wherefore its food is to be sometimes withdrawn, that the Body may be subject or pliable to the Mind, and Body and Soul may submit to the holy Instructions of the word of God. This was *St. Paul's* reason for treating his Body severely, lest while he had Preach'd to others, himself might be a cast away; and yet some there are who think there will arise no danger from a Body fed to the Full; these in effect make themselves more Spiritual than *St. Paul*, for whom, if they had a due Reverence, they'd not be high Minded, but fear; by bringing the Body into Subjection, it helps to raise the Mind to Heavenly thoughts, for which all Men find themselves most fit, not when they are Full, but when they are Fasting: 'That it was Anciently look'd on as a help to Prayer. This is a convincing Argument: That the *Jews* were wont upon their Sabbaths to eat and drink nothing till 'the Divine Service was over in the Morning: By 'which St. *Peter* satisfies them, that he and the rest 'of the Apostles, could not be thought Drunk on 'the day of *Pentecost*, as the Mockers said they 'were, when they heard them speak various Languages, since it was but the third Hour of the 'day, *i. e.* Nine a Clock in the Morning, *Acts* 2. 15. As if they had said, Divine Service is not yet begun; and therefore they suppose them Fasting, unless contrary to their known Behaviour, they would judge them to have no sense of Religion: Upon which consideration, those who are in perfect

fect Health, usually Fast before the Holy Communion, out of Reverence to God, who they thought ought to be served before themselves; and also hereby to be fit for Holy Meditation and Prayer, wherein they are more easily lifted up above, when their Bodies are Empty, and their Minds full of Heavenly thoughts, for Prayers are fed and nourished by Fastings, which offers to God the fattest Sacrifice; we seldom read of Fasting, but as a Concomitant to Prayer, *Ezra* Ch. 8. 21. 23. *Jonah* Ch. 3. ver. 5. 8. and *Luke* 5. 33. This also seems to be our Saviour's meaning, when he tells his Disciples that some Devils could not be cast out, but by *Prayer and Fasting, St. *Matt.* 17. 20. 21. As if Wisdom had said, 'Twas a Work which required great intention of Mind, in Prayer to God, and a strong Faith in him; unto which Fasting helps to raise the Mind, by drawing it from the care of the Body; unto which while we deny all superfluous Support, we are made more sensible of our entire dependance upon God alone, to whom we may justly think it unseemly to sue for Mercy, if we our selves shew not Mercy to others, unto which Fasting doth dispose and enable us; for it makes us sensible of the Poor and the Miserable, and furnishes us with as much to give them as we spare from our selves For our encouragement herein, we may consider how an Angel appeared to *Cornelius* upon a Fasting day, to testifie to him how acceptable his Prayers and Alms were to God: And *Tob.* 4 Ch. 7, 8, 9. we learn that Prayers is good with Fastings and Alms and Righteousness: a little with Righteousness, is better than much with Unrighteousness; it is better to give Alms than lay up Gold, for Alms will deliver from *Death*, and direct to the right way of purging away Sin, which is unfeignedly; and immediately to forsake it.

**There are manifest proofs of the ejection of Devils, by Fasting and Prayer.*

And now, who sees not that discreet Fasting is every way a means to obtain favour with God, for the averting of Anger from our selves, or from the Nation, where we live; seeing Fasting contributes to Humiliation; to Repentance; to amendment of Life; to earnest Prayer; to acts of Mercy to others, to prevail with God for Mercy to our selves; we being frequently apt to run into Sin, 'tis but reason we should be frequently put in mind to Repent, and calling our selves to an account; therefore wholsom is this * Ordinance the Church hath appointed us for our Humiliation; That we should from Week to Week assemble our selves to this end, to search and try our ways, and with Fastings and Prayer, turn to the Lord our God, that hereby we may turn away his Wrath from us, which otherwise in general and particular, might fall upon us. Wherefore to except against this, because we have no *Divine* Command upon Record for it, is very Unreasonable; yet as I have shewn, we have a consequential command for it, *When the Bridegroom is taken from you, then shall ye Fast.* In the ancient Religion of the *Jews*, there was no Precept given by their Law-giver for more Fasts then one, throughout the whole Year, which was the great day of Expiation: Yet they held themselves obliged to observe many other Fasts upon set days in several Months, *Zach.* 7 Ch. 3. 5. 8. 19. where we may find four Fasts in several Months, having been upon good reason Ordained; they durst not alter them, tho the reason seemed to be altered, without a *Divine Direction*, which their Elders, by whose Authority they were first appointed, desired

**Fasting is a great help to the awakening our minds, and directing us to true consideration, which may furnish us with a holy Grief, that by the Divine assistance we may make an absolute divorce between us and our Sins.*

desired to receive from the Prophets: Our Saviour found weekly Fasts as well as Monthly, amongst that People, which he did not reprove no more than Prayer and paying Tythes, *Luke* 18. 11, 12. These were commendable things, if Vanity had not made the *Pharisees* glory in them, and despise others who did not perform these things. St. *John's* Disciples Fasted often without any reflection upon them for it; they were not thought Superstitious, or to do more than they needed; our Saviour rather approves their Strictness in this, for he saith, *His Disciples should not be behind them in Fasting hereafter*, tho for the present, there was a special reason why they did not practice it. The days on which the *Jews* Fasted, as I before observed, were Mondays and Thursdays, which were chosen because they had been of Old days of Prayer, which the Devout observed with Fastings also, if credit may be given to *Maimonides*, who saith, *These days were appointed by* Moses *himself for Solemn Assemblies*: *Our Master* Moses *appointed* Israel *to read the Law at Morning Prayer upon the Sabbath day; and upon the Second and the Fifth days, that they might not rest three days from hearing the Law*; upon which days, even those that dwelt in the Villages were *bound to Assemble in the Synagogues, tho on the rest of the days of the Week, they did not tye themselves to it. These two days having been thus set apart from Ancient time for Prayer and Fasting, those Pious *Jews* who became Christians, could not think of being less Religious and

**These holy Assemblies, or Fasting-days, were wisely appointed for those who spend more time in the World than with God, and that either cannot or will not Assemble with the Church every day; that on those Solemn days at least they might Sequester themselve a while from Secular Employments, and bestow some acceptable time on the Service of God.*

Devout

devout under the Gospel, than they had been under the Law, and therefore still continued two such days every Week, tho not the very same; for as instead of the Sabbath which was the Seventh day, they who were become Christian, now keep the first day of the Week as the principal time of their Assemblies, forasmuch as our Redemption was a greater Mercy than our Creation; so instead of the Second and the Fifth, they chose the Fourth and the Sixth, which are our *Wednesdays* and *Fridays*; for the two other days on which they held Solemn Assemblies, for the very same reason for which *Moses* and the Elders chose the other, because they are the same distance from the Lord's day, as *Monday* and *Thursday* were from the Jewish Sabbath: Hereby 'twas provided that no three days passed without the more Solemn Assembling. Certain it is, that there was no Church in *Epiphanius's* time, which did not look upon these two days, *viz. Wednesday* and *Friday* as the stated days for Fasting and Prayer; therefore in opposition to the *Arians*, he fears not to ask this Question, *Who is there that consents not to this throughout all the Climates of the World? That the Fourth day and the day before the Sabbath, are days determined or appointed in the Church for days of Abstinence and Fasting?* None he knew durst contradict this Challenge, nor be able to shew the contrary; for as I have above shewn, 'twas an Apostolical Constitution all should Fast on those two days; for that which was a Vertue in St. *John's* Disciples, could not be a Crime in the Disciples of our Lord, therefore they were not excused from the like Obligation; only some small respit he allowed them, *till he should be taken from them*; as I have shewed in the foregoing Pages. Such was the uniformity of the Church's Fast, that the Fathers could find no other Original of it, but the Apostolical Ordinance. These are the famous Station days so much spoken of by the Ancient Christians. To affirm which,

which, I see no Incongruity; for it undoubtedly accords with the Practice of the Religious heretofore, and was a laudable Custom from the beginning of our Religion, to meet and Worship God on the Fourth and Sixth days of the Week; wherefore this is * no Novel Superstitious Doctrin; nor does it lead us to any dangerous conceits of Satisfaction and Merit; not that we think the sum of Christian Perfection consists in the Service of Abstinence alone; nor are we hereby to hunt after the Praise of Men, but carefully to keep our selves in the true fear and love of God, that we may not be destitute of Prudence, nor extend our Fasts beyond measure, to the hindrance nor damage of better and more profitable things; but retain so much of these ancient Rights which may advantage Faith and the true Worship of God; always avoiding that dangerous Doctrin of placing any Merit herein; for we are truly sensible, that after the careful endeavour of doing our bounden Duty, we are yet Unprofitable Servants; not laying any Strength nor absolute Dependency upon these Duties, but doing them according to the best of our Power, and leaving the effect to God, to whom we carefully endeavour to pay an acceptable Service; but we are far from thinking we can Merit any thing from God by Fastings; but we know we may make our selves more capable of Serving him acceptably, by Sobriety and Moderation in Meats and Drinks. These tho they are things Indifferent, may be Profitable and conducible to God's Worship; for when we are Fasting, we are more fit to pour out our Souls by Prayer to God, when Fasts are propounded consonant to God's Word; How can he who

* *This holy Exercise may serve to raise our minds to a due valuation of the happiness of the other World, when we despise all the Enjoyments of this, by applying our minds to Prayers and holy Thoughts.*

who believes in God decline them, but in all lawful Commands; Age, Sickneſs, or Labours, or a Journey, are to exempt from the ſtrict obſervation hereof; that is, if any of theſe diſable Men, as hath been above ſuppoſed, Moderation and Diſcretion is to be taken with us in all things: None that are diſabled, are required to do theſe things; God requires no more from any Man than we are able to pay him; he will have Mercy rather than Sacrifice. Again, if Faſting doth not promote the Religious ends for which it was ordained, it ought to be rather omitted, than negligently or abuſively performed. We ſhould conform to the wholſom Cuſtoms of the Church where we live, without condemning the Cuſtom of other Churches, while we have on our ſide Scripture, Reaſon and wholſom Preſcept; for tho we have not a *Divine* Law for Faſting, we have an Honorable Example for Solemn Supplications, *Wedneſdays*, *Fridays*, the *Embering Weeks*, and the *Lenten Faſts*, together with the *Eves of the Saints*; and whatever other Solemn time our Sins or God's * Judgments require it; for which reaſon, I have produced ſome of the Weightieſt Cauſes for which theſe Solemn times were anciently obſerved. I have before ſignified pag. 20. If *Chriſtmas* day falls on *Wedneſday* or on *Friday*; then Faſting is for that Honourable Cauſe to

* Acts 13. 2, 3. *They Miniſtred to the Lord, and Faſted, and Prayed for the very Diſtreſſes in which the Church was. Thus I ſubume when an extraordinary caſe calls for a ſpecial Faſt, we ought to perform it with due Humility, ſuch as was the ſeparating* Barnabas *and* Saul, *for a great Work. And in all preſſing dangers, we may juſtly obey the Law of Faſting, when the Biſhop commands it to be obſerved with more than ordinary or uſual ſtrictneſs.*

be

be omitted, which at other times is a Christian's Duty, and have been generally observed as set times for Fasts, and was wholly rejected only by the *Gnosticks*, who condemned all Fastings that were commanded by Authority, as disagreeable to their unholy unsanctified Life; yet they would Fast on their own accord, but not in obedience to the Church's Constitutions; such an obstinate People it seems there is and have been amongst us, who perhaps will Fast upon days of their own appointment, but not when they are Commanded by the Civil Magistrate, the Father of their Country, who hath a power to appoint things Indifferent: St. *Paul* calls them God's Ministers. I have before mentioned the Evidence for Fasting before Ordinations, or setting Persons apart for a special Ministry; for whose sake the Fasts of the four Seasons, called *Ember-Weeks*, are still with good cause continued before Orders are given them by the Church; all Solemn and great things being always undertaken by such Preparations.

Now, if any shall object against Fasting as altogether Unlawful, let them consider Queen *Esthers* Fast of three days continuation; in whom we find it to be esteemed a laudable and an acceptable Service, and prov'd effectual to the averting God's Judgments from that People in their Distress, when they were to have been given up to the Will of their Enemies.

The Primitive Christians thought the condition of a great sinner so doleful, that it called for the bitterest Lamentations; which may further Illustrate the thing in hand, by addressing our selves to God for Mercy.

When Repentance throws a Man upon the ground, it supports and relieves him; it excuses him when it accuses him; yet we should so keep the Body that it be not unserviceable to the Mind.

Useful

USEFUL PRAYERS

Upon ſeveral Occaſions.

A Prayer for a Calm Spirit.

O Lord keep me, that no fretful Thought may at any time riſe up in me, nor Anger Inhabit in my Mind, or at any time break out of my Mouth: Keep me always by thy *Divine* Grace, in a ſweet compoſure of Mind; give me the Silence, the Innocency and Meekneſs of a Lamb; that by thy aſſiſting Grace, I may endeavour to imitate the Vertues of the Lamb of God, that taketh away the Sins of the World, and by his aſſiſtance, baniſh from my Mind all earthly and carnal Thoughts, that they may no more diſturb my Devotion, nor prevent me from a ſincere performance of my *Duty*, through the whole courſe of my Life: Be gracious to all my Relations in the Fleſh, and to my Frinds in the Spirit: Bleſs the Catholick Church, endow her with all *Divine* Graces and riches of Spirit, that may comfort and ſupport her in all *Diſtreſs* and Trouble; extirpate Hereſies, unite her Diviſions; give her Patience and Perſeverance in the Faith, and let every one of her Members be an Inſtrument of thy Glory and of her Refreſhment, and of Joy to each other; by being endowed with the Ornaments of thy Heavenly Grace, by which thou haſt aſſured us, thou

wilt

wilt bring us to Glory; O therefore be pleased to endow our inward minds with a plentiful share hereof, for thy Mercy sake. *Amen.*

O Lord, make all Men sensible that there is no flying from thy Justice, when thou art offended by their high Provocations, in that they have sometimes presumed to tempt Temptations, and willingly led themselves Captive by the slavery of Sin; yet, O Lord, leave them not in the hands of their own Counsel, lest they bring themselves to endless Ruin, but recal them from their evil ways, and make them of thy own Fold, under the one great Shepherd *Christ Jesus*. Make all Men live a pure and unspotted Life; be to them the food of their Thoughts, the relief of their Wishes, and the only repast of their Desires: After Death, make them worthy to re-enter a Possession of Happiness, and inherit Glory: Encline their Hearts to desire what is good, and bless their endeavours, that they may do what they desire; enlighten their Understanding with thy Truth; rectifie their Judgment with thy Word; direct their Will with thy Spirit; strengethen their Memory to retain good things; order their Affections that they may love thee above all things; encrease their Faith; encourage their Hope; quicken their Charity; sweeten their Thoughts with thy Grace; season their words with thy Spirit; Sanctifie their Actions with thy Wisdom, that whensoever they depart this Life, they may be admitted to behold thy Face in Glory. These Mercies we beg for them and our selves, for thy own Bowels and Compassion sake. *Amen.*

O Lord, I beseech thee to re-inflame the coolness and deadness of my Affections; reinforce my Vows and Resolutions against all Impiety, that my Faith may be settled and re-established; make my mind apt to receive and conceive

things

things Spiritual, and divine by the operation of thy overruling Councils, which wisely ordereſt the greateſt and leaſt affairs ſweeten our Miſery, with the ſenſe of thy Mercy; let us be willing to undergo any thing to re-obtain thy Favour in all our Afflictions; keep us from Deſpair in all our *Deliverances*; preſerve us from Ingratitude, that being timely quickned with the ſenſe of thy goodneſs, and truly humbled with the ſenſe of our own Wickedneſs, we may be exalted by the virtue of thy Grace. *Amen.*

O Lord, refine my Mind and purifie my Body; [Let not my Sins weigh down my Hope, for I depend on thy *Mercies to Forgive, not on my purpoſes to amend; that as our Sins have turned our Antidotes into Poyſon, ſo let thy Grace turn the Poyſon into Antidotes, by overruling our Hearts with thy inlivening Grace, that the worſe things we ſuffer by thy Juſtice, the better we may be by thy Mercy.] Prepare us by the Sacred aſſiſtance of thy *Divine* Spirit, to receive and embrace thy holy Word, in the full extent and latitude of it. *Amen.*

**This was borrowed from King Charles the Martyr.*

O My dear Redeemer, let *Death* be to me an eternal gate of Glory, or a paſſage to Eternal Life; make me ſenſible truly to ſeek thy favour, to ſeek eternal Life; O let me ſeek it by true Repentance, that I may not fail of it: O by thy precious Blood cleanſe me perfectly from all Pollutions and Stains, both of Body and Mind, that I may be worthy to partake of eternal Purity and immortal Joys, to behold the brightneſs of thy Face, for ever. *Amen.*

O Eternal King, give me Grace to improve thy Mercies to thy Honour and the good of Mankind. Leave me not in the hands of my own Counsel, but support me by thy Almighty Protection, through the whole course of my Life; and wherein soever I have failed of due Obedience, I beseech thee to forgive me: Transfer thy dear Son's Righteousness to me; compassionate my Infirmities, and commiserate my Frailties; forgive all my Iniquities, purge all my Misdemeanors, and give me strength against them; cloath me with thy Righteousness; enrich me with thy blessed Merits, and plead my Cause to thy dear Father; sustain and comfort me while I Live, and prepare me for my *D*eath; let me seriously consider of the Solemn Hour of my *D*eparture; settle and compose my Thoughts, that I may become worthy for thy Kingdom; let me be a constant and a true Mourner for my Sins; as thou hast beheld me Sinning, so now I beseech thee, behold me Sorrowing, that as my Sins have provoked thee to Anger, so let my Tears move thee to Compassion, that thy Mercy may be Magnified, my Miseries Relieved, and my Sorrows Comforted; and what Acts I have omitted that have been in my Power, I beseech thee to assist me in the making up; in my desires of Obedience, moderate my honest Repast; set an edge upon my Soul, and make it more earnest and more active in *D*evotion; thou knowest O Lord, I desire Amendment, as well as Pardon: Assist me I beseech thee, in overcoming my self, that I may die to Sin, and live to Righteousness, and worthily bring forth the Fruits thereof, conquering our selves in whatsoever we are defective, through the assistance of *Jesus Christ* our dear Redeemer; to whom with the Father and the Eternal Spirit, be all Honor and Glory, World without end. *Amen.*

O My dear Lord, tho I cannot serve thee with Angelical Purity, yet assist me in doing it with an Evangelical Sincerity, that I may every day encrease in Righteousness, and hourly mortifie all Worldly Affections, that I may give thee due thanks for all thy Divine Refreshments, especially for the Operations of thy Holy Spirit, which thy infinite Mercy is graciously pleased infinitely to assist me with; for which, Glory and Praise be given to thee World without end. *Amen.*

A Prayer before the Holy Sacrament.

O Lord, fill my Soul with the love of thy Sovereign Felicity, that my Body may become a holy Temple for thy Sacred self to reside in, and that I may never more Pollute my Soul, but may keep the Unity of the Spirit in the Bond of Peace, loving thee with a pure Heart fervently, that I may be worthy to be presented Spotless before the Presence of thy Glory; the mean time, give me Spiritual Strength to overcome all Assaults of my Adversary, that by thy powerful assistance, I may praise thee Incessantly with an enlarged Soul, for admitting me to drink of the Fountain of Life freely. O grant, that when ever I approach to thee, in the Divine use of thy Sacred Mysteries, it may be for my present Assistance, and for my Assurance of everlasting Life: Let not my humble Approaches thereto, prove to my Judgment, nor to my Disadvantage, but to the everlasting sweetness and comfort of my Soul: Let these holy Visits put new Life and Vigor into my Soul, and into the Souls of all that Communicate with me, that our Faith may encrease, and we may grow more humble and contrite for our Sins, that we may Love thee, Serve thee,

thee, and delight in thee more than hitherto we have done, that this Divine Banket may turn to the Spiritual nourishment of all our Souls; and may be a sure Pledge to us of our Salvation; that by the virtue of it, we may be so Strengthned, that we may never Offend thee more, nor grieve thy Holy Spirit, by which we are Sealed to the day of Redemption: Let me receive these Sacred Mysteries to the effectual amendment of my Life, by proving to me a preservative against all Sin, by encreasing Vertue and Holiness in my Soul: By these means instill into my Soul prevailing Grace, to procure me all Spiritual Wisdom and Discretion: fill me with the Spirit of Love, Purity and Peace: Sustain me with thy good Spirit, and refresh me with thy Comforts, be thou Wisdom and Righteousness, and Sanctification to me, that I may be lifted up to thee in all dutiful Obedience. *Amen.*

O Lord, suffer me not to be any longer more ashamed of my Duty, than my Offences; but make my Heart burn with ardent Affections towards thee, that I may gladly and readily Obey thee in all things, that my Soul may overflow with the Waters of Comfort: O let Vertue go out of thee to heal all my Sicknesses and Infirmities, that thou may'st appear to my Soul in the use of these Holy Mysteries; heal my Sores, purifie my Stains, lighten my Darkness, turn from me all vain Imaginations and Delusions of my Enemy, with all perverseness of Will, and whatsoever is contrary to thy Purity; Moderate all my Passions and sensual Desires, and make me entirely Holy and Submissive in all things to thy blessed pleasure, let not thy greatness amaze me, but refresh and satisfie me with thy Mercy; make me hunger and thirst after this Heavenly Banquet, that my Soul may ascend to thee in humble Supplication; sprinkle my polluted Soul with Penitential Tears, that I may be cleansed with the blood of thy Son; let

that Sacred Blood, together with the Water that sprang from his Sacred Side; cleanse me from all pollution of Soul and Body, that I may be worthy to feast with him who is the Spotless Lamb. *Amen.*

LOrd suffer me not to delight to grieve any Man causelessly, either in mind or Will, but let me heartily endeavour every Man's good to Edification, that our Souls may be Refined with thy refining heavenly Love; our Hearts being closely knit to thee, give us all Grace to renew our purposes and resolutions of Amendment; let us not rest in resolutions alone, but let these reduce a holy Practice; root out of our minds all worldly thoughtfulness and anxious care after the things of this Life, that we may continually exercise Heavenly Meditations, and be again re-admitted to thy Favour, and be visited with thy everlasting Mercies, through the Merits and Intercession of *Jesus* my dear Redeemer. *Amen.*

LOrd, let us be sensible that every Favour received from thee, is a new engagement upon us to Love thee: O fill us, we pray thee, with a constant desire to please thee; inflame our Souls with the love of thee always; let us taste of thy spiritual *Dainties*, the true Feast of Love, the Holy Eucharist, with a Heavenly Gust and Relish; let it renew us in everlasting Life. Temper therefore thy Mercies to our Souls, that we may never decline from thee, nor faint in our Heavenly Race, nor be afflicted with faintness of Spirit; nor be so presumptuous as to think thy present Mercies will in the least degree tolerate any one future sin, but give us Grace to walk circumspectly before thee all the days of our Lives; give us the Spirit of Remorse and Compunction, deeply to repent us of all our Sins, and Grace so to watch over all our Actions, that we may never be ensnared

snared by them any more, but give up ourselves in true Obedience to thee all the days of our Lives: By thy assisting Power grant us strength to do so for thy Mercy sake. *Amen.*

GOod Lord, by thy precious Death save me; by thy holy Water and Blood flowing from thy Sacred Side, Cleanse me, that by thy prevailing Death, I may have Life, and partake of the Benefits of thy Resurrection and Glory; let thy Death kill, crucifie and destroy all Sin in me; wash, cleanse, heal my wounded yea, defiled Soul, and transfix my Heart and Mind intirely to thee; nail my Sins to thy Cross, bury them in thy Grave, hide them in thy Wounds; let them all so die in me for ever, that I may live in thee the life of Grace here, and partake in Glory with thee hereafter; cause me to offer up all my time in honor and love of thee; let it be acceptable with thee to beg Supplies from thee, to support me in my greatest Straits and Necessities, and for pardon of all my Intemperance and deficiencies in my Retirements and Prayers, that I may learn how to give thee true Thanks for all thy repeated Mercies, for the Tears, Sighs and Groans of Heart thou hast produced in me: cause these to be such as by thy Mercy to compleat my Repentance: O let my Cries be so strong and powerful, as to importune thy Mercy, that my Faith and Dependance may be strong in thee, through the whole Course and tenor of my Life; let nothing hinder me from paying my Duty to thee, with all Humility and Reverence, heartily Lauding and Praising thee for thy Manifold and wonderful Mercies to all Generations, mercifully declared in thy blessed Gospel, and experienced by every Pious Christian, who hath plentifully tasted the blessed Fruits thereof; for which, O Lord, Glory be to thee World without end. *Amen.*

Lord

LOrd, Seal all thy Mercies to us by thy Holy Spirit, that our days may not consume in Vanity, nor our Years in Trouble, but every day may add some Knowledge, some Vertue and holy Practice to our past Life; that even while our Eyes sleep, our Hearts may wake unto thee; for we desire to be empty of every thing, so we may be truly filled with thy self; for this we wish, even to be perfect in thy Love; Oh that we had the love of all Saints and Angels, compriz'd in our Souls, to pour it out in full Streams to thee O Lord, thou King of Glory, thou Lord of Angels, thou Prince of Peace, thou Bridegroom of our Souls, who hast promised to draw out all the Nails of Sin, which lye in the corrupt Body of every Penitent: O therefore open the Grave of our dull and Earthly Souls, with thy Almighty Power, and enliven all the Affections and feeble Powers of us vile Creatures dead therein; bring us to a true sense of our great distance from thee, and of our unworthiness of the great Mercies we receive minutely from thee; give us of thy Strength, that we may live and suck Life and Salvation from thee; let the wounded Heart of our Saviour be our Succour, and Sanctifier, our Comfort in Sorrow, our refuge in Trouble, that in thee we may live and dye, and be secure for ever, for we desire nothing but thee, for all our Satisfaction lyes in thee, therefore we languish after thee: O let us suck Life and Salvation from thee; fill us with abundance of holy Thoughts, and raise our Souls into true Thankfulness to thee for thy many Mercies to us. O that we could give thee multitudes of Praises for our Redemption: May the deep consideration of thy Mercies separate us from this wicked World, and unite us wholly unto thee, that we may in some measure, comprehend the immensity of thy Love. *Amen.*

O

O Lord, grant that the sense of thy weeping for us, may cause us to overflow with Tears, for Offending thee; and the deep sense of thy shedding of thy Blood for us, cause us to desire to shed ours for the love of thee, and thy thirsting Breast for our Salvation, cause us to thirst and languish after thee; O inebriate us with the delicious Viands of thy Grace and Love, for our Souls can take no delight or satisfaction in any thing but thee; for thou art the Fountain and Well-spring of Salvation; therefore let us freely feed upon thee, who art the Soul of our Soul, and the comfort of our Life. To whom be Glory and Praise, World without end. *Amen.*

O Lord, let this days Comfort be the Earnest of to Morrow's: Give me the Spirit of true Contrition for all my past Failings, and a thankful Heart for all thy present and past Mercies, and suffer me never more to be Deceived by false Happiness, but place my happiness in things above.

O Lord, vouchsafe to fill the Secrets of my Soul with thy Grace, and water my inward Heart with the unspeakable sweetness of thy Love, that I may be worthy to entertain thee with all thy Riches and Mercies, to fill me with the gifts of thy Wisdom, to illuminate me with the true benefit of a right understanding, to govern me with gifts of Counsel, and confirm me with the gifts of Fortitude, and instruct me in the true way of Life, that I may still strive to be better; take from me all things that might Tempt me to Sin, or be a Snare to my Soul; but take not from me the means of a thorough Reformation, but give me a true and a contrite Spirit, to discern and practice Righteousness; for behold, I fly and appeal to thy Mercy, which far surmounteth all thy Works; that I trust, will supply me with Grace to please thee in all things. *Amen.*

COme thou Physician of those that faint, revive me with thy refreshing Comforts; O thou lover of clean Hearts, cleanse mine, for ever dwell in my Soul, to make me clean from all Impurity; give me Modesty in my Countenance, Gravity in my Behaviour, Deliberation in my Speech, Purity in my Thoughts, and Righteousness in all my Actions; be thou my Sun-shine in the day, my Food at my Table, my Repose in the Night, my Cloathing in Nakedness, and my Succour in all Necessities; let thy Divine Mysteries be to me a Well-spring of Life, cleansing me from all Impurity, and strengthning me to overcome all Temptations, and filling my mind with Heavenly Thoughts, that the Sacred use of these Mysteries may bring me to Life everlasting; bridling my appetite by thy Grace, and quenching in me the fire of unlawful Desires, that my will in all things may be Pliable to thy pleasure, and resign'd wholly to thy Providence, having a regard to thy Glory in all my Actions. O possess my mind with thy Presence, and ravish it with thy Love, that my delight may be to be embraced with the Arms of thy Protection; be thou light unto my Eyes, musick to my Ears, and sweetness to my Taste, and a full content to my Heart; shew thy self a most kind Saviour to me; either take away my Enemies, or grant me such a supply of thy Grace, that I may patiently bear their Reproaches; forgive and cordially love them, passing by their Defects without regret, not thinking of their Evil Actions, but diligently striving to do them all the good I can, that I may be filled with true Spiritual Comfort, my mind being furnished with a sweet taste of Heavenly Enjoyments, delighting and desiring to think of the everlasting Enjoyments the Saints in Heaven are possessed with, that nothing may darken nor disquiet my Mind, but my hope may be so firmly fixt on thee

O God, that I may always be filled with Spiritual comforts and joy in the Holy Ghost; which Mercies I beg of thee for thy own tender Pity sake. *Amen.*

O Lord, instruct me by the teaching of thy blessed Spirit, that I may aptly discern what is fit to be done, and to be omitted; and let me truly see how little a thing all the Greatness of Man is, that I may be wise to Salvation. Deliver me from the evils of those who endeavour to devour my Soul with their matchless Malice; O Convert them, and fill them with a reverential fear of thy awful Majesty; receive them into the blessed care and conduct of thy Fatherly Compassion; throughly Convert them, that they may imitate the constant resolutions of the ancient Worthies, that nothing may deter them from their Duty in thy Service: O take not Counsel of thy just Judgment, or Indignation against them; but of thy Native goodness and thy satisfied Justice to spare and pity them; deal not with them after their Offences, but according to thy wonted pity to returning Sinners, and enlarge their Affections with Spiritual desires, that they may entirely devote themselves everlastingly to thee, and remove from them whatsoever may hinder them in the true way of Salvation; make them worthy to be partakers of the Blessed Sacrament, that Soul-nourishing and refreshing Banquet, that they may feel the comfortable Breathings of thy Holy Spirit, and be nourished up to eternal Salvation, through *Jesus Christ* our Lord. *Amen.*

O Lord, Sanctifie all Mankind with the gifts of thy holy Spirit, that they may become acceptable in thy blessed sight: Deliver them from the hands of those Miscreants that thirst to do them Evil, and Convert even these Miscreants; put them in mind of their Mortality, and of the

certainty of another Life, wherein they must give an account of their Actions, and let them so consider it, that they may throughly repent of all their Faults, and make their Peace with thee, by first making Peace in their Minds and Consciences; make them sincere Penitents, firmly resolving to become good Christians, by thy merciful assisting Grace; let them be willing to do or suffer any thing for thy sake, looking upon their new Birth to be perfect Liberty, tho it be an abridgment of their vitious Practices, but no infringement of their quiet or peace; blessing and praising thee O God, for the comfort and help of our holy Lyturgies and the blessed Compilers of them; give us all Grace to make good use of them, for thy Mercies sake. *Amen.*

O Lord, renew thy holy Spirit within my Breast, that it may render to me the true joy of the Holy Ghost, to sustain me with health of Body and of Mind; Strenghen me with thy principal Spirit, and Root out of my Heart, the Spirit of Ryot and Covetousness; bestow upon me and all Men the sundry gifts and rewards of thy holy Spirit; renew again from above, thy wonted Bounty: O thou Prince of Peace, breath upon us Brotherly Love, that we all may have a perfect agreement of Mind and constancy of Heart, to love and fear thee, that all our actions may redound to thy Glory; tho we do not lament our sins in Sackcloth, yet give us Sighs to implore thy Pity and Pardon, that all our Offences may be blotted out of the Book of thy Remembrance: Grant this for thy infinite Mercy sake. O Lord, I beseech thee to encourage my endeavours in the way of Life, and make me truly sensible of thy innumerable and undeserved Favours, which thou hast long in abundance mercifully heaped upon me; let the due sense of them cause me to be truly thankful to thee for them. Suffer me no more

more to sin against clear Light and Knowledge, lest I sin against thy indearing Mercy and Favours; lest I provoke thee to shower on me thy most awakning Judgments, and so bitterly experience the evil of departing from thee, whose irresistible Power cannot behold Evil with any Aprobation; therefore I beseech thee to deliver me from the Bondage of Sin, for thy goodness sake. *Amen.*

After the Holy Communion.

'PArdon O Lord, my dull Heart in the recept 'of so inestimable a Treasure; fill me with 'desires some ways suitable to my needs and the 'richness of thy Mercies, that when ever this Cup 'of Blessing shall again overflow, my Heart may 'overflow with Joy and Thankfulness, never forget-'ting the love I have received and the promise of 'new Life I have this day made; but as thy Grace 'hath hitherto assisted me, so it may continue to 'perfect my Thankfulness, for thy extraordinary 'Favours and Mercies; for which, I bless and praise 'and magnifie thy Holy Name, and hope I shall 'for ever do so. O Assist me for thy mercy and 'pity sake. *Amen.*

O Lord, enable me to amend all those Sins which I have acknowledged, that I may be fitly worthy to extol thy boundless Mercies, that thy Sovereign Bounty may take possession of my Spirit, and my Body may become a fit Temple for the Holy Ghost, and all the faculties of my Soul, everlastingly Devoted to thee. O supply me with a more abundant measure of thy Grace, that I may be worthy to pay back such Obedience as may be more worthy of thee, that these sacred Symbols which I have reserved, may be the comfort and refreshment of my Heart, conveying Pardon and Peace to my Soul, enriching and establishing my Spirit with all the benefits of the blessed Sa-

crifice thou once madeſt for us upon the afflicting Croſs. O Lord, grant that the commemoration of thy everlaſting Love, may be a great encreaſe of preſent Grace to me, and a certain pledge of Immortality; aſſuring me that I ſhall riſe to Life Immortal, to live with thee my deareſt Lord, for ever, to adore thy marvellous Goodneſs, which ſhall ever be the joy and praiſe, the wonder and aſtoniſhment of Saints and Angels: Therefore let this my feeble Service, be to thy eternal Honour; O adorable Three, Ages without number. *Amen.*

O Lord *Jeſus*, I thank thee moſt entirely for laying down thy Life for us; O how ſhall we rejoice enough in thy marvellous Love! O that I could renounce every Sin, according to the unfeigned deſire of my Soul, and extol thy matchleſs Bounty with all the faculties of my Mind and Spirit with all Vigour and Earneſtneſs; and as thou haſt fed me with thine own Body, ſo build me up to Life Eternal, that thou mayſt for ever dwell and abide in me, and raiſe me up to eternal Glory, for thine own bounteous goodneſs ſake. *Amen.*

O Lord, make and keep me unalterably in a Heavenly mind; and as I have taken thee into my Heart, ſo let thy ſacred Preſence baniſh from me, whatſoever is an Offence to thee; and as thou art graciouſly pleaſed to enter under my Roof, ſo keep me always ſafe under thy bleſſed Hands, that I being in thy Heavenly Keeeping, may be ſecure from violent Temptations, for I truſt, thou wilt preſerve, ſecure and ſave the Place thou haſt taken poſſeſſion of, not letting thy Enemies invade or prevail againſt it, to my utter Ruin, but let me know and feel the everlaſting Conſolation of thy Mercy, even thy pardoning and ſupporting Mercy, which have ſo infinitely obliged me to Obedience. O enable me to obey according

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ing to my Obligations, for thy Mercy and for thy goodneſs ſake. *Amen.*

O Lord, ſupply me by thy good Providence, with thoſe outward Bleſſings thou ſeeſt moſt expedient for me; but above all, let me not be deſtitute of the inward aids of thy Sacred Spirit, but let it always ſupply me with divine Contemplations and Heavenly Meditations, that it may direct me to behave my ſelf wiſely in every relation, that I may ſhew ſuch an Example of Humility, that others alſo may abhor Ambition, and all reſtleſs perſuit of Honour, that they may not be harſh or mgieſterial in their exercise of Commands, but all of us may ſhew examples of Meekneſs, Humility and Love, condeſcending to each others pitiable weakneſs, that we may all live in mutual Love and Charity one with another, that at length we may all have a joyful and happy Meeting to live for ever in glory. Grant this for Jeſus Chriſt's ſake. *Amen.*

O Lord, let this holy Sacrament be the Comfort and refreſhment of my Heart, conveying Pardon and Peace to my Soul and Conſcience, enriching and eſtabliſhing my Spirit with all the benefits of thy Body and Blood, conveying by it a great encreaſe of Grace to my Soul, and making it become to me a true Pledge of Immortality, to aſſure me that I ſhall ever live with and rejoice before thee; continue to me a moſt affectionate Heart, to ſerve thee, that I may always be in ſome good degree qualified to receive worthily theſe ſublime Myſteries, and moſt worthily give thanks for the recept of them, that our Souls may become illuſtrious, by worthily deſiring and endeavouring to ſerve and pleaſe thee with pure Hands and clean Hearts, and innocent Conſciences, ſtill labouring after a further improvement of our Knowledge and Vertues, till

at length we come to be perfect in thee our dear Redeemer. Grant this for thy goodness and pity sake. *Amen.*

O Thou who gavest License to thy humble Disciples, and not only License but Power too to go Conquer Kingdoms, and confute the Learned, and Preach to the World, the Doctrin of the Cross, teaching above all things to seek thy Kingdom first before and above all, that by vertue of that holy Search, they may meet with the assistance of thy kind Clemency, to support and renew their disconsolate Spirits, that being taught by thy all-knowing Counsels, and directed by thy unerring Wisdom, to whom all things are in present view, because nothing is Future, but every Circumstance is at all times clear, open and present. O let the thoughts of this cause us to square our Lives as becomes those that believe these Truths. *Amen.*

O Thou King of Clemency, have Mercy upon all that once knew thee, and revive and support their Minds; have Mercy upon them that never knew thee, and cause them to come to thee in humility of Mind and Body, and suffer them no longer to reject thy Presence, but reduce their Ignorance to perfect and intire Obedience; be pleased truly to nourish their Souls, that thou who art our Sovereign King, mayst rule and command us for ever, and set up thy Throne within our inward Temple, and there abide, rule, and command, that we may Worship thee, serve thee, and obey thee aright with all our Might and Strength, to our last Minute. O inable us thus to Adore thee. *Amen.*

O Lord, kindle in our Hearts an earnest desire of thy Presence, and a firm reliance on thy holy Protection, and whensoever thou seest our Souls

Souls in Danger, ſtretch forth thy Hand and ſave us, and fill us with thy merciful Comforts; give thy Grace the command particularly to aſſiſt us, and open our Eyes, that we may underſtand the meaning of thy ancient Mercies, as well as ſtand Amazed at the ſtrangeneſs of their Events; and cauſe us always to adore thy immenſe Wiſdom, where we cannot underſtand, and greatly admire and love thy goodneſs, which we daily experience, that we may eagerly ſtrive to bring the whole World to thee, that all may ſtudy how to follow thee, and readily undertake any labour to find thee, and that not for the benefits that thou art ſometimes pleaſed to bleſs us here withall; but for the endleſs Bleſſing thou wilt be ſure to give us hereafter; ſtrengthen our Faith, and purifie our Intentions, that we may ſincerely ſeek thee with our whole Hearts. O grant us theſe Mercies, for thy Compaſſion ſake. *Amen.*

O Lord, I beſeech thee to imprint thy Love, and thy Goodneſs and Truth, deeply in my Soul, that I may be able by thy Grace, to repulſe the Enemy with unanſwerable Arguments, and ſeaſonable Anſwers, that he may be Vanquiſhed, and by no means able to gain the Victory over me, I being filled with the power of thy Might, and fore-armed with invincible Reaſons, which I beſeech thee ſuffer me not to be deſtitute of, for thy Mercy ſake. *Amen.*

O Let Reaſon and Grace fortifie me againſt all the magiſterial aſſaults of the Enemy, that he by no means may overcome me, or gain the upper hand of me, but *I* by thy powerful Grace may overcome him and beat him down, to the Glory of thy great Name, and the Immortal good of my poor afflicted Soul. *Amen.*

O My Soul, look about and see how dull our greatest Braveries are, when compared to the glorious Beauty above, for nothing is comparable to the Splendor that shines there. O when shall we be admitted to behold the Glories of *Jesus* in the bright Splendor of his Heavenly Kingdom, the Glories whereof are so great we know not how to express our Joy when we think on them, the Felicity is so great, and yet our ignorance does encrease our esteem and desire to them, since we know those Joys are above our Knowledge, and far above all that is in our narrow Hearts to conceive of them; but we beseech thee to cause us to desire them, and to seek diligently after them, that when we die, we may be admitted to enjoy them. Grant this for thy Mercy sake. *Amen.*

O Lord, grant that we may improve our Silence to the opportunity of thinking on thee and the greatness of thy Attributes, that we may strive to imitate thy exemplary Excellencies, that every thing we behold, may be an improvement of our Knowledge, and every thing we suffer, an exercise of our Patience, and every thing we lose, our immortal Gain; that so according to thy Promise, every thing may work together for our good. O grant it may for thy Mercy sake. *Amen.*

OPen our Eyes O Lord, that we may clearly behold thy Beauty, and not only be amazed at it, but also run after thee to admire and adore thee for thy Mercy, in admitting us to behold it, who are unworthy of the least of thy Favours, much less to behold the brightness of thy glorious Beatitude. But since thou hast admitted us to this blissful and glorious Sight; we bless and adore thy wonderful goodness and clemency

ency for it, and desire thy Heavenly assistance, that we may do so for ever. Amen.

O thou glorious King of our Souls, we desire to pay due Tribute to thy venerable Majesty, and that not only for fear, but much rather for Love, and for Conscience sake. O give us Grace we beseech thee, to esteem the life of Innocency before all that this World can afford, that we may converse in the World with a plain and candid Simplicity, never affecting the company of Great ones, nor admiring the Projects of the Crafty, but striving to serve thee with a sincere Soul, with our utmost strength, to our last Breath. O enable us this to do, for thy Mercy sake. *Amen.*

O Lord, enlighten the Eyes of the Ignorant, and reduce the whole World to Believe and Obey thee; make it every one's principal business to benefit others, by practicing those things they Teach, that all may immediately embrace their Doctrin, and instantly answer with quick Obedience; and be pleased to bless the fervour of their holy Zeal, who are ready to tire themselves through Charity to others, through the comfortable sweetness of thy blessed assisting Spirit, which kindly invites all to refresh their fainting Souls. O grant that it may refresh us, for thy Mercy and Compassion sake. *Amen.*

O Lord, suffer us not to faint or be tired in thy Service, but rejoice and be filled with Comfort therein, that when we depart this Life, we may be transmitted to dwell with Saints and Angels, to Praise thee for ever. *Amen.*

BEhold, O Lord, thy banished Servants in the Deserts of the Wilderness, where nothing is to be found that can give us true Nourishment, nor any thing to be expected, but a scant and course entertain-

entertainment; but O Lord in thee all true Delights abound. O make us so happy as to be partakers thereof, for thy Mercy sake. *Amen.*

O How safely, my dear Lord, may our Prayers expect thy Pity, while our Wants alone are enough to move thee, and to draw from thy tender Bowels soft and kind expressions: Thou art ready to shew pity even to the Impenitent; how much more then to the truly Humble, by which thou encouragest all to seek the Grace of Humility, by promising to exalt those that are of Low degree, and are not lifted up, nor full of themselves. O make us of this blessed Temper. *Amen.*

O Lord, give us wisdom to strive to discern the Season of Grace, that by thy Merciful goodness, the perverseness of our Nature may be Cured, that in our Misery we may not Perish without help, or be cast away as clear forsaken for want of thy comfortable assistance; but let us find thy comfortable relief, that we may joyfully sing thy Praises and publish over the World thy miraculous Mercies, that we may clearly discern the way that leads to our eternal Home, that we may not walk through blindness of Heart, by vicious Customs to eternal Ruin, but all our Infirmities may be throughly healed, by the plentiful relief of thy pitiful Hand, by which I beseech thee to help me to withdraw from the noise of the combersom World, and place me with thee in holy Solitude: Open to me the Casement of Heaven, that I may behold by Faith the Glories there, and strive by a Pious Life, to be worthy of them, that when I die, I may be admitted to praise and admire thee for ever, World without end. *Amen.*

O Lord, let thy blessed Doctrin be my principal Rule to square all the actions of my Life by, that I may in all things act wisely for

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my Souls good, but above all, for thy Glory, which I beseech thee to make my chiefest aim in all things, for thy Mercy sake. *Amen.*

O Lord, grant that I may always be employed either in doing good to others, or in the improvement of my own mind, that thou mayest not reject me for my great Unworthiness, but liberally grant me those Petitions, which proceed from my humble Soul, full of Confusion for the vileness of my Guilt, but yet full of hope, through thy superabundant Mercy, who art always ready to relieve and comfort all that depend upon thy infinite goodness. O cause me to depend upon thee, that I may be relieved by thee, for thy wonted Mercy sake. *Amen.*

O Lord, tho thou shouldst delay to answer me when I call upon thee, yet give me Grace and Faith to continue my Petitions to thee: Thou art my only hope, and the lifter up of my Head in the day of Trouble; O therefore reject me not when I call upon thee, but in thy appointed season grant me seasonable relief. O that I could by my feeble Powers move thee to Mercy and Pity, that thou mayest make successful all my lawful endeavours, and bless me in my going out and in my coming in, in rising up and in taking rest, causing all these to be to me Blessings, that blessed may be our Fields and Vineyards, our Basket and our Store. *Amen.*

O Lord, suffer me not to search curiously into the Secrets of thy Providence, but with eagerness beg that all Nations may with speed be Converted, and begin to delight themselves in thy boundless goodness, and to publish freely the multitude of thy Mercies. With speed reach forth thy hand of Mercy to help and heal them, that they may yet more vigorously Glorifie thee,

O thou infinite Goodneſs, who feedeſt and bleſſeſt every Creature. O Bleſs them alſo in their inward Man, and make them ſeek diligently after the Kingdom of Heaven, that when they depart this Life, they may be admitted there to Praiſe thee for ever. O grant them theſe favours for thy Mercy ſake. *Amen.*

O Lord, give me Grace to love Solitude, that I may retire to thee and before thee; lay open all my difficulties that thou mayeſt inſtruct my Doubs and ſupply my Defects, and make all things eaſie and poſſible to me, that I may bleſs and adore thy merciful Wiſdom; thou haſt in the day of Proſperity forewarned me againſt the night of Trouble, and cauſed our light and little Afflictions to work together for our everlaſting Felicity; for his goodneſs hath not ſuffered us to loſe our Hope through Sadneſs, nor give over Praying through ſuperſtitious fear, but hath graciouſly anſwered our Prayers, and granted our Petitions; therefore Glory be to thee.

A Prayer for the Morning.

O Almighty King, blot out my Tranſgreſſions out of thy remembrance, tho I have deſerved thy heavy Wroth; yet pour it not upon me, neither in this Life nor in the other; for I deſire to humble my ſelf Soul and Body greately before thee. O therefore accept my Humility, and graciouſly pardon me, for the Merits of thy Son, far exceeds my Tranſgreſſions; tho the multitude of them were as the Sands of the Sea; yet ſuch is thy goodneſs, that thou haſt promiſed to forgive all our alienations from thee, whereby through our frailty we have fallen, in neglecting the means of Grace, and opportunity of becoming better: Yet O Lord, thanks be to thy goodneſs

neſs who haſt inſtilled into my Soul ſuch Grace, as to be heartily ſorry for my failours, and utterly to deteſt them: I beſeech thee to proceed on with me to a further degree of Good; work in me all the Graces of thy Holy Spirit, that it may effectually prepare me for Death and Judgment, and let the thoughts thereof awaken me to a greater care and ſtudy to approve my ſelf before thee in well doing and patient Suffering. Bleſs our Royal Sovereign, with his Royal Relations and Counſellors, with all Teachers and Governors in the Church, and ſtate and remember all ſick, weak and dying People; give them a Sanctified uſe of all the croſs accidents that ſhall befall them, prepare all thoſe who are ready to depart, for a joyful reception to Glory; deliver them from their Bodily pain in thy good appointed time; let thy holy Angels bear their Souls into Bliſs and Glory; admit them to ſing *Halelujahs* for ever and ever. *Amen.*

Another.

O Lord, be pleaſed to accept my humble acknowledgments for thy preſervation of me all my Life paſt, and for all thy Mercies and Bleſſings beſtowed upon me from my Birth till now; take me into thy protection this day and all my Life hereafter; keep me in perfect Peace. O let my mind be ſtaid on thee. O ſo inflame this Heart of mine, that it may always delight to live according to thy divine Will; be pleaſed to beſtow on me the abundance of thy Mercies, both Spiritual and Corporal, that I may be truly thankful to thee for them, through the Merits and Satisfaction of *Jeſus Chriſt*, my dear Lord and only Redeemer; to whom with thee O Father and the Eternal Spirit, be all Honour and Glory, World without end. *Amen.*

Another.

O Lord, support my fainting Spirit, and supply my mind with divine Comfort; give me ability in some measure to utter the dignity of thy Honour; I heartily wish that all the World might know the goodness of thy unlimited Clemency, and Love, the Ocean of which is infinite, for it containeth all Perfections. O that we could worthily praise and adore thee upon the consideration of the infinity of thy Omnipotent Power. O inlarge our Hearts to adore and admire thee, for all thy works of Wonder, particularly for thy mravelous Preservation of us this night presently past; go on to bless and protect us this day with all our Family and all our Friends, Relations, Acquaintance and Benefactors; give them all Grace to spend their time well, to thy Glory and their immortal Good; make them always mindful of the time of their *D*eparture, that they may always be preparing themselves for it, by pious Actions and vertuous Exercises; enlarge their Faith and Love towards thee, and increase their Spiritual strength against all Temptations, raise their *D*evotions to the highest pitch it is possible for them to reach, that they may more and more praise, admire and adore thee in all thy works of Wonder, through *Jesus Christ* our Lord. *Amen.*

O Lord, I desire to humble my Soul before thee, and to know the smallness of my *D*eserts, and the infinity of thy Mercies, that I may be filled with Thankfulness for thy many Blessings bestowed upon me. O for ever blessed be thy great Majesty for thy many Bounties to me, with thy great protections continually over me, preserving me from many Dangers and Casualties, both by day and by night; for which for ever Adored be

be thy Sacred Majesty, both now and for ever, World without end. *Amen.*

A Prayer for all Orders and Degrees of Men, proper for the Evening.

'O Lord, accept of the Obedience of thy Son for my Disobedience, of his Righteousness, 'for my Unrighteousness, of his suffering for my 'Sin: Wash me throughly with his Blood, and purifie me with his Spirit; hide my Sins in his Wounds, and bury them in his Grave; cast them behind thee; scatter them as the Morning Cloud, that they may never appear against me to Confusion; for I renounce all Worldly Confidence, and fly to thee for Relief. O let thy Sovereign bounty take Compassion of me, for thou art my only Stay and Refuge. O therefore pity me, so as not to call to mind my former Follies, whereby I have continually provoked thee, but I desire to confess my own Guiltiness, and do most heartily beg Pardon for the same; guide me therefore by thy Holy Spirit, to amend whatsoever is amiss; encrease all thy Gifts and Graces in me, and add to me what thou knowest I stand in need of. Be gracious to the Council, Nobility and Gentry, together with the Clergy. Let a double portion of thy Blessing descend upon them all from the highest to the lowest; deliver them all from the Perils and Tempests whereto they are daily exposed; let their Souls continually meditate on thy Laws, that they may be preserved from all Human Casualties; keep them in Body and Soul, that they may joyfully the next Light praise and admire thee; let not their Sleep be unmeasurable or excessive, but only necessary to dispose them to thy Service, that thy unspeakable Mercy may always preserve them, thy endless sweetness rejoice them; thy Heavenly Truth, strengthen

ſtrengthen them, and thy Goodneſs be with them to keep them from all their Enemies Viſible and Inviſible, now and ever. Bleſs all orders and degres of Men amongſt us; let us all ſtudy to exceed each other in Vertue and Godlineſs, that thou mayeſt be our God and Guide even to Death. Theſe Mercies and Bleſſings we beg of thee, for *Jeſus Chriſt* his ſake. *Amen.*

O Lord, refreſh my weak Body, moderate my Sleep, fill me with invincible Peace and courage to overcome the Adverſaries of my Soul, by thy invincible Power. O thou great Creator of Men and Angels, link me more firmly with Chains of Duty more conſtantly to ſerve thee; fill my Soul with good deſires, that I may bring forth plentifully good Fruits; let my memory be always Contemplating on thee; fill me with exceeding joy and delight in thee, that I may always be infolded with the Arms of thy Love, and I may never let thee go, but always be filled with thee ſo as to enjoy thee; for thou art the comfort of my Life, and the light of my Eyes, the port of my Deſires, and the ſatisfaction of my Mind; continue therefore to quicken me with thy pure Spirit, that I may be free from all ſtupidity and dullneſs, and ſerve thee cheerfully with alacrity and gladneſs, and never go back from thee in the leaſt degree, but may be guided from ſtumbling by thy powerful goodneſs; and be ready diligently in all things to obey thy Will, through *Jeſus Chriſt* our Lord. *Amen.*

A Prayer for the Evening.

STay with us, O Lord, when thou ſeeſt our Evening approach, and the vigour of our Spirits begin to decay; open our Eyes to know thee, the true Bread of Life, and ſtrengthen our Hearts

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to persist constantly in thy pleasurable Service, by clearing all our Doubts, and comforting our afflicted minds, and fortifying us with heavenly Courage, constantly to persevere to the end, by thy assisting and strengthning Power. Which we humbly beg for *Jesus Christ*'s sake. *Amen.*

Another.

O my dear Father, keey me I beseech thee, from all Sin and Danger this Night, and instill thy divine Grace into my Soul, that I may not one Minute remain Unprepared for *Death*, but whensoever it shall come, I may be found in some good degree prepared for it, that it may not surprize me, but may be to me a joyful Gate of Glory; raise my Body from drowsie Sleep this Night, that my Soul and Body may be wakeful in thy Service, that my Sleep may be moderate and only for the refreshment and nourishment of my Body, to enable it to be industrious in thy Service, that I may become worthy to sing eternal Anthems to thee. *Allelujah.*

Prayers for the Evening.

O Lord, forgive me the Sins of this day, in which I have so lately and so grievously offended thy Majesty, and so exceedingly wounded my own Soul, to the grief of my Heart and the amazement of my Conscience; but yet O Lord, at length give me Grace to recover my self by a deep and a sincere Repentance, and prevent me from falling in the like Snare, for thy Almighty and infinite goodness sake. *Amen.*

O Lord, enable me to Praise and Magnifie thy Name, for thy infinite, even numberless Mercies bestowed upon me, from my Infancy till now, proceeding purely from thy Bounty, and that

not for any Merit of mine, but for thine own infinite goodness and pity sake. For which I praise thee, I bless thee, I magnifie thee, I worship and adore thee, and desire that I could more and more do so, for thy wonderful goodness and bounty towards me, in so many, even in numberless Instances, together with the Mercies of this present day, in the preserving me safe from dangers in the midst of so many Snares, incident to my frail condition; for which I desire to ascribe to thee all Honour and Glory, World without end. *Amen.*

O Lord, enable me faithfully to persevere in my Duty, that I may be able daily to advance to new conditions of Glory, by overcoming every evil Habit, and advancing to new Victories over my Passions, by virtue of a stricter observation of thy sacred Laws, that I may pass all my days in thy fear, and end them in thy favour, and rejoice with thee in thy Heavenly Kingdom, through *Jesus Christ* our Lord and only Saviour; to whom with thee and the Eternal Spirit, be ascribed all Honour and Glory, Power and Praise, World without end. *Amen.*

O Almighty King, thou art our Father, and we are thy Clay; despise us not we pray thee, for we are the work of thy Hands, the purchase of thy Son's Blood; O therefore mould us into Vessels of Honour, and cleanse our Pollutions with the mixture of thy Son's Blood, that perpetual Light may shine upon our Souls, and we may be worthy to enjoy eternal Rest, through the Merits of *Jesus Christ*, our Lord and only Saviour. *Amen.*

O Lord, let the virtue of thy Sacred Passion be upon me this day and ever, to keep me from all Dangers, Harms and Casualties, this Night and ever, that I may be so spotless, as to be worthy

to

to be admitted to thy Heavenly Kingdom, to Admire and Praise thee, for ever and ever. *Amen.*

O God, fill my Soul I beseech thee with thy establishing Spirit, that all Duties may be easie and pleasant, to me, that thy Service in all things may become my Pleasure and not my Burden, that my Memory may be quickened and my Faculties revived; that being preserved from Sin, I may serve thee with a quiet mind and pure Conscience, to my Lives end. *Amen.*

O Lord, bestow upon all Men Grace, that Sin may be hateful to them, and they may put on them the white Garment of a holy Life, that their Souls may shine with lustre and Beauty, that when they Die, they may be received into the Bosom of *Jesus*, to praise the adorable Trinity, Ages without number. *Amen.*

O Lord, soften my Heart to mourn for my Sins, and strengthen my purposes of amendment, that my Soul may be filled with true and sincere Repentance being Fortified with unfeigned Faith, both which Graces thou hast inseperaly joined together. O bestow them on me for thine own Bowels and Compassion sake. *Amen.*

O God, give me Grace really to purpose to amend, because I trust in thy immeasurable Mercy. O let it be always ready with me to be my Succour and Support now and in my greatest Tryals, troubles and Distress; bestow upon me one drop of thy all reviving Virtue, that it may conduct me safe through the course of my whole Life, that my Death may be blessed and happy. Grant this for thy Mercy sake.

To thee all Honour, Praise and Merit,
Father, Son, and holy Spirit.

O Lord, grant that my Faith may be cordial and sound, my Repentance true; I know thou pardonest none but the real Penitent. O therefore make me such for thy tender Mercy sake; imprint on my Soul some bright Rays of thy Divine Light; bestow on me the refreshing Dew of thy superabundant Mercies, that I may with eager desires seek thy Name, and delight in thy love, that my Soul may be replenished with holy thoughts, and my Mind may continually dwell in Heavenly Meditations; that my Thoughts may be carryed away from this World and wholly fixt upon Divine Contemplations; that I may always study to Purifie my self, even as thou O King art Pure; and thou mayest deal with me according to the unfeigned resolutions of my humble Soul. Grant me these favours for thy goodness sake. *Amen.*

O Lord, save me by thy Mercy, and refresh me with thy Grace; make me sweetly relish the pleasing calm of a strong Faith, that I may attain a quiet Conscience, and be filled with thy blissful Ravishments, that thy blessed Spirit may effectually dwell in me, that no cares may disturb me, no fears allay my joy in thee, nor any Sorrow abate those ravishing Delights that my Soul finds in thee, nor any act of my own cause me to forfeit my Title to blissful Joy and Glory Above; that my Soul may be filled with joy which far surpasseth all earthly Pleasure; that the Holy Dove thy Spirit may for ever abide in my Soul, to revive and cheer it in the greatest Disconsolation; that my Heart being touched with a deep sense of my own Unworthiness, I may admire thy Mercy day and night, for accepting so vile a Creature as my self, and for bestowing on me so many free acts of Grace and Mercy, as thou in great bounty hast been pleased to bestow on me. O

cause

cause me to act worthy of thy Favours, for thy boundless compassion sake. *Amen.*

O Lord, thou hast taught me that thy Holy Dove will not abide in any impure Place; O therefore enable me to cleanse my Heart from all Impurity and Defilements, that thy Holy Spirit may dwell richly in me, and thy princely Grants may not be strangers to me, but I may grow and encrease daily more and more in Wisdom, Knowledg, true Piety and thy Godly fear, all the days of my Life. Grant me thy holy Assistance, to make me acceptable to thee, for *Jesus Christ*'s sake. *Amen.*

O Thou who as an Almighty Prince, granteſt to thy Subjects free acts of Bounty, Grace and Mercy, make me one of these thy true obedient Subjects and Servants, that I may become a worthy sharer in these thy bounteous Gifts and Graces; that at length I may be worthy to admire thee. For ever grant these Favours to me, for thy great Compassion sake. *Amen.*

O Lord, enable me to quicken my Addresses to thee, that thou who art full of Power and Mercy mayest relieve and comfort me with thy all-reviving Spirit, that I may have a further experimental knowledge of thy Truth and Promises, and be filled with constant and fresh Testaments of thy Love, even thy Life, giving favours, that thou being my true and never failing Friend, I may always be supported with a pleasurable and a joyous Spirit, that I may trust more strongly in thee, and come more humbly to thee; that true chearfulness and joy, may be my present Portion and eternal Comfort, and my future Inheritance, that nothing may separate me from thy Love, that thou mayest at length bind up my Soul in the bundle of Life, and bring me to the fulness of thy

thy Glory and Felicity in the Life to come. Grant me these Mercies for *Jesus Christ*'s sake. *Amen.*

A Prayer for Comfort upon all afflicted Minds.

O Thou comforter of all Afflicted Minds, have Mercy upon me, and upon all the Afflicted, send thy Holy Grace to check the desperate speed of all perverse and willful Sinners, quicken them in the Mortifying the works of the Flesh, and subdue their Senses to the dictates of Reason, and be pleased to perfect their Reason with the Mysteries of Religion; let nothing but thy Majesty seem Glorious to them, and next to thy Glory, the true Conquest of themselves. Give them right Spirits to guide their Intentions, that they may aim immediately at true Felicity, let them desire and persue nothing but Heaven, by sanctified Affections and holy Intentions, that they may depend intirely upon thy free and bounteous Goodness, by which we beseech thee to deliver us from prophaness and infidelity, from the Spirit of Error and Schism, and Heresie, Pride and Avarice, Anger, Sloth and Envy, Drunkenness, Gluttony, Lust, Wantonness and Impurity; and vouchsafe to give us thy good Spirit, the Spirit of Fortitude, Temperance, Justice and Prudence, Wisdom understanding, Counsel, Knowledge, Piety and thy Godly Fear, Peace, Patience, Benignity, Humility, Sobriety and Chastity; that we may be truly and fitly qualified to give Glory to thee O Lord, one Co-eternal three, Father, Son and Holy Ghost, one equal Glory be. *Halelujah.*

O Lord, let me resolve to seek diligently after the Bliss above, whatsoever disappointments I meet with here below, but suffer me not to place my Felicity in this, for fear I forfeit my Title to the other, that I may not meet with the Miseries of the dark Abyss below. *Amen.*